NEW OUTLOOK

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PACIFIC SCHOOL OF RELIGION

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SOCIAL
WELFARE
DUCATION
SCIENCE
ILOSOPHY
RELIGION
T & BOOKS
HEALTH
URRENT
AFFAIRS

Digest of ideas and ideals

The "New Outlook" is published monthly, except July and August, by the New Century Foundation

A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

October, 1961

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

"The Tick Of The Cosmic Clock"

Peter Charlton

From a talk given at a
Methodist Church Youth Group

IT IS A very challenging title which you have assigned me—particularly for a substitute speaker. One evening last October, Mr. Norman Cousins, the editor of the Saturday Review gave a lecture at the College just south of here in Long Beach. Immediately afterwards, I drove with him to the International airport, where we took a plane for San Francisco. The next day we started on a speaking tour across the country. It was a delightful experience.

While flying over the Great Divide from Grand Junction to Denver, we swapped yarns, most of them reasonably true. Mr. Cousins told me of the occasion when he spoke before a Women's club. He had been asked on short notice, to take the place of another famous speaker, who had been taken ill. The chairman got up and said, by the way of introduction, something like this: "We regret that we cannot have the speaker whose name appears on the program. He was taken seriously ill. We tried to get Mr. John Gunther, but he was in Europe; then we phoned Steve Allen, but he had his TV program. After trying two other speakers we became desperate as the time was growing short. But we had a friend in New York who was under obligation to us and he got our speaker who will address you this evening. I take pleasure in introducing an author who wrote: 'By Love Possessed,' the editor of the Saturday Evening Post—Mr. Norman Thomas.

You have been much kinder to me!

"The Tick of the Cosmic Clock." I am very serious when I say that in less than forty years, when the new Century dawns and I am no longer here, my life span will have been only one fraction of a tick in the Cosmic Clock. So really I suppose that I know very little

about it; very little indeed. I was born very close to the beginning of this century and now it is sixty percent spent. So I would like to talk about some ticks in the second hand of the Cosmic Clock which has to do with the human family.

I would like to talk about war and peace. I would like to talk about PEACE. And that at the moment is generally considered to be an ugly word. It is hardly respectable to print peace news! It is a dirty word. The world is more preoccupied with spending one hundred billions of dollars a year on armaments!

So it was refreshing to be asked to speak here, where discussion of better means of achieving peace and the loosening of tensions, even while international clouds seem very dark—where such discussion is welcome. So—let the clock tick. One thing is certain. When the other forty percent of this century has melted into the past and the youngest of you have reached a very mature age, an interesting thing will have happened. Either total war will have become a nightmare of the past; constructive peace will have been achieved—either that, or the youngest of you here will not be privileged to see the first day of the new century. Civilization as we know it—the values which we hold dear—all will have vanished. It is a terrible thought. But we must face it.

The span of time is very short, and the choice is ours. We share it. When I was very young in World War I, it was the fashion to blame our ills on the previous generation. *They* got us in the mess we were in. It was their responsibility. And the older people said quite reasonably: "We are tired; it is your responsibility now: get on with the job." we did, and perhaps unavoidably got into the lulu of a problem-creating-holocaust: World War II. So now I would like to say that it is the responsibility of my own age bracket as well as yours. Please join us; we need you terribly. We have the experience; you have the freshness and the creativeness and the energy and the ability to think, and the adventure of the years to come and the challenge of unfolded problems. You have the family creating years ahead, with the joys and the sadness. You have the impatience with

the terrible mistakes which we have made. You lack the lethargy and apathy and tiredness of wanting the other fellow to do the working and the thinking. You have the lovely years stretching ahead while the clock ticks away and you can do with them what you will. You can hand on to your grandchildren a better legacy than that which was given to us. And a better one than that which we give to you. Now we need your help, as you need ours.

A genius, an outstanding man of our generation gave you: "E equals mc squared." The equation has now become famous but at the time it was evolved, it was just a theory shared at the time with no more than a score of people. It was published about the time of the San Francisco earthquake and fire, in 1906. It was later to cause far greater impact and fire than the San Francisco disaster. Out of this equation we fashioned the splitting of the atom; out of this creative concept of the mind, of a kindly mind, we fashioned the H-Bomb! Somehow my generation fashioned a full forty years of horror and turmoil. There were reasons enough, to be sure. But the world has been shaken with blood during those years. And now we have to try something else, if we are to survive and prosper. It is this something else which I would like to speak.

It so happens that we can now translate: "E equals mc squared" into means of feeding the peoples of the earth and feeding our spiritual values in doing so. For the first time in history we possess scientific means so that no one need go hungry. And two thirds of our fellow men and women go hungry each day. We possess the means of putting the water of the sea in pure form onto the desert; onto the parched and unproductive areas of the earth. We can now glimpse a time when all people will receive an adequate education. We glimpse a time when we will have the means to abolish national paranoia; the attitude that it is all your fault; the attitude which assumed that we are perfect and you are dastardly on the part of nations both large and small. We may even go so far as to actually practice brotherhood every day in the week. But—how?

We are spending in this country $278,000,000 a week on arma-

ments. Of course this is necessary if we are to stay bigger (but not larger) and more powerful than our adversaries. We are developing gas and chemical warfare and have stockpiles of disease germs and virus and crop-destroying elements and nerve gasses. And we have the means of delivering them. Last week our chemical warfare department fired some guns carrying nerve gasses and hit a simulated enemy territory where five goats tethered in some trenches were exposed. They were dead in a few seconds. The Pentagon officials are not yet giving much publicity to this type of war preparation as they rightly feel that we are not quite ready to accept it.

We have a stock pile of nuclear weapons capable of utterly destroying all life on earth, if they were efficiently used. And so have the Russians. And the British have their own stock pile; and it is spreading. France now has one too. Who is next, if the Geneva conference of the test-ban ends and becomes a failure?

What about the Russians? Can we trust them? Of course not; this is part of the dilemma of our problem. But can we solve a new problem which faces us by means of old and antiquated methods? By the balance of power; by attempting to remain stronger in military might at all times. The cold war is now being fought in other areas than the military. We are being engaged on the economic front and in the areas of newly formed nation states with influence of various kinds. Are we prepared for this? We are mostly preoccupied with the arms race. And this has led in the past, with a few exceptions, to the outbreak of war, by intention or by accident. And this time, if we have a total war, we are all finished! We have a bomb a thousand times vaster than the one used at Hiroshima; and so have they. We have missiles and bases from which can be fired nuclear weapons capable of reaching targets in less than half an hour. And so will they. So we are getting to the point in history where the warning time for total destruction is about twenty minutes.

The old ways will not work. The problems are unique. We no longer live in horse and buggy days—the age of cavalry which so recently disappeared. We may indeed be forced to enter days of genuine chivalry.

We say that we would not actually use these weapons; we would not be the first to use nuclear bombs. They are there to deter. And yet we did use them: we were the first to use them on two cities. Now the chances of accidental war, in spite of our best intentions, become appallingly close and grow as the clock ticks. What of the day when Red China possesses these diabolical mass weapons? Pause a moment. What if Castro, in Cuba had them today?

The Committee for a Sane Nuclear Policy is trying to find, at least partial answers to these frightening questions. We need your help. This church in which I speak has been prayerfully considering them. They need your help. "Governments are not wholely wise at all times," as Bertrand Russell has pointed out. They need your help.

No, we cannot trust the Russians. But we can trust them, if the answer to a question is of mutual benefit. Survival is mutually beneficial. The first step is to diminish tensions. This is a good first step in any controversy. In any argument, if one is too busy shouting, he is able to pay scant attention to what the other fellow has to say. We cannot hide back of the contention that the dilemma is all their fault. At times this may be true, but it is not the way to settle an argument. The world is eagerly waiting for something better.

The first step is a ban on the testing of nuclear weapons. A ban with the safeguards of inspection. It is said that an inspection system would not be perfect. But the growing dangers of nuclear war is far more dangerous if we continue with the mad arms race.

Perhaps it would be better to go on negotiating for a hundred years! It would be better than poisoning the atmosphere and poisoning our souls with fear and hatred in the process. When I was a young man the Krupps were considered evil because they made millions out of the manufacture of armaments. Now they are making millions again and are considered honorable. Albert Krupp was one of those tried and convicted at the Nuremberg trials. He is now doing the same thing and an honored citizen. Gas and germ warfare were considered evil. Now we manufacture and experiment with them, this very day. We are becoming callous to so many things which brought shudders to us not so many years ago.

How can we retain our freedom and all that we hold dear, and at the same time do so without destroying ourselves and our values. First we can set an example to the world. We can practice the fruits of our traditions of freedom and loyalty and nourish the culture in which we believe. We can take steps to improve the United Nations. We can put our efforts to develop an adequate world court; a growing federation. We can develop and foster the three C's: the code, the court and the cop, on a world wide stage.

We can genuinely negotiate without the ambivalent policies which have grown within our government. We can mean what we say; and say what we mean. If we are genuine in seeking peace and forget the myth that our prosperity has a vested interest in the cold war, the peoples of the world will be eager to listen to us.

The masses of people are not stupid. They possess sound common sense; at least enough to detect the phony type of propaganda which the Russians are using at the present time. People with good sense even if they are ignorant in many ways, can see through it as if it were a window which needed washing. Let us be sure that we do not emulate them.

One more thought: I do not believe in the inevitable. One of the prices which we have to pay for the fare for the exciting adventure of the journey through life is the obligation to meet our share of responsibility. It is our only mundane security and something that we really cannot escape. I speak in this way without any quest for approbation. Nobody gives medals to those who attack problems in new ways; until the ways are accepted, and then the job no longer needs to be done. But wait! I do not suggest anything particularly new. Brotherhood and the quest for values is as old as this church. It is just that we have to put these values and principles to work in new ways in order to solve new problems of a vast and challenging nature.

The next forty years are yours to do with what you will. It is safe to predict that they will be tremendously exciting ones, full of challenge and adventure. The next ten years, however, are the vital ones—as the Cosmic Clock slowly ticks.

Survival Demands Profound Change In Man's Thinking

Esther Greenleaf

IN THE PAST, as the human survival unit evolved from family to empire, men reacted to fear by increasing their capacity to kill, Dr. Brock Chrisholm told members and guests at the first public session of WILPF's Annual Meeting in St. Paul. Now the survival unit is the human race, he said, and to react thus is suicide. "For the first time, men have the power to decide whether there will be another generation and we have no precedent for dealing with this vast responsibility," said Dr. Chisholm.

"The painful conclusion is that we are going to have to learn to think."

Dr. Chisholm is an internationally known psychiatrist and former director of the World Health Organization. After the war, he said, the United Nations was set up as an experiment in keeping the peace. But although we subscribe publicly to the values and the necessity represented by the UN, our institutions and our attitudes have not changed.

We must question our traditional loyalties, he said. Our forefathers were rebels against orthodoxy and would be so if they lived today. It is unrealistic to rely on measures that brought security in the past—a species disappears when it is unable to make adequate adjustment to changed circumstances.

We have yet to show any signs of making the necessary adjustment, Dr. Chisholm said. History should teach us that law is a precondition of peace. In order to disarm we must identify ourselves with the human race and submit to world law.

Evasion of responsibility, unwarranted optimism, immature behavior (such as submission to dictators or to authoritative religion), are some of the symptoms of anxiety neurosis in the world today, he pointed out. "Some of us think we think," he said, but usually we only make a few minor adjustments in our least important prejudices. We should ask ourselves, "To what degree do I represent a part of the world's problems? Some people think we are the ultimate in the human race," he added drily, "but this is a dreadful thought!"

The population increase is more dangerous than the H-bomb, Dr. Chisholm believes. "Resignation to hunger, normal until recently, has almost disappeared from the earth," he said, "and we are not tackling the food problem. We are quite capable of feeding the undernourished two-thirds of the human race but have made no arrangements for doing so."

At present we are civilized up to our national boundaries, he said. The education of this generation will determine whether there will be any future generations. Only if we release our children from illusions of the past, allow them to realize their common interests with people in all countries, can real security be achieved.

—Four Lights, WILPF

AMONG THE HERETICS

The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image; so that there can be no church whose central teachings are based on it. Hence it is precisely among the heretics of every age that we find men who were filled with this highest kind of religious feeling and were in many cases regarded by their contemporaries as atheists, sometimes also as saints.

—Albert Einstein

Human Relationships

Helen V. Zahara

One of the most profound psychological problems with which we all have to deal is that of human relationships.

IN THIS twentieth century we live in a very complex social structure and it is of such a nature that we are mutually dependent on each other in order to carry on our accustomed way of life. This interdependence, however, applies not only within our immediate environment or our own country, but extends to people in many distant lands. The dress I am wearing is made of cotton, grown in some distant place, where the workers have harvested it with machinery which others have built. It has been carried by the efforts of some crew on an unknown ship to this country—a ship built by craftsmen from timber felled by some hardy workers in the forest and from metal mined and smelted, where we cannot say.

The cotton thread has been woven and dyed into cloth by a different group and then passed on again to be cut and sewn, before being dispatched through the warehouse to the store where it was sold. This simple dress is just one small symbol of the pattern of our society and our interdependence one with another. None of us lives in isolation from his fellows and we are in effect all working for each other, so that no one is without his value within the framework of society. In technology, politics, economics, culture and in many other fields of huuman activity, there is a constant exchange and mutual influence, so that not only individuals but also nations are dependent on each other for the sharing of their natural resources, their knowledge and their produce.

The relationships created in this social structure in the larger sphere are to a great extent impersonal, of course, yet we have biases

against people near and far—on whom we are much more dependent than we realize—because of their beliefs, customs, means of livelihood, nationality, or position on the social and political scale. From our very earliest childhood there begin to batter upon our consciousness by way of our environment, education, religion, nationality, the color of our skin, the vocation of our parents, and many other factors, points of view which create deeply ingrained prejudices and color our whole thinking so that despite our interdependence one with another we are far from achieving a state of harmony in our individual or world affairs.

SIMILAR INTERESTS

It is natural, perhaps, in our personal relationships that we should tend to draw more closely toward those with similar interests and from a similar social group, and we feel more at ease, a more sympathetic response, with some people than with others. But the problem arises that we come to feel unconsciously superior or exclusive about our own group, and we shut ourselves off psychologically from a much wider circle which, if recognized, would help us to a richer and deeper sense of unity with our fellow men.

There has recently been screening a film which tells a moving but very human story of two charming children—a boy and a girl, about seven years of age—who become fast friends at school. But because one happens to be a Roman Catholic and the other a Jew there begins to come into their relationship various problems which to them are very real.. The little boy, who is the Roman Catholic, gives his little companion his pet white mouse which eventually dies of old age, to the grief of both of them. The trouble begins when they decide to bury it and the boy claims that it is a Catholic mouse, since it was originally his, and the girl claims that it is a Jewish mouse, since he has given it to her.

In the end the boy conducts a service reciting some of his Christian prayers, so far as he can remember them, and tries to sing a few lines of *Ave Maria*, but—as soon as he leaves—the little girl

falls on her knees and says her own Hebrew prayer. Later in the story when one of the other boys at school taunts the little boy for playing with a Jew the friendship between the children is nearly lost. The other boy shouts that his father is a Protestant and does not like either Roman Catholics or Jews. He is quite unconscious of what it all means and the harm that can ensue.

In such ways do parents pass on their prejudices to their children and the social problems created as a result are very difficult to overcome. These prejudices spring from other causes as well, of course, but the simple story mentioned here brings out the problem very clearly.

SOCIAL DISTANCE

Some years ago in India Dr. P. Kummuswamy, Professor of Psychology at the Presidency College in Madras, gave some very illuminating information which emerged as a result of a survey of relations between various groups or—as it was termed in psychological diction—social distance.

A questionnaire was sent out to 600 students of colleges in Madras. These students were divided into eight groups according to communities—Brahmins, High caste non-Brahmins, Harijans, Christians, Muslims, and so on. Each Student was asked which of the other groups he would be prepared to admit into relationship with himself —the relationship ranging from marriage to neighbor and acquaintance. The result of this survey showed that only 20% of the eight groups would admit all other groups to all relationships, 20% would not admit one or more of the other groups to any kind of relationship (not even neighbor or acquaintance), and the balance would allow some relationship only. Another fact was that each group put itself at the top of the social scale—one-third away from the next group.

This social distance is not confined to these groups or to India. There are variations of it in every part of the world. The race problem in the U.S.A., the struggle for and against apartheid in South Africa, are examples of it carried to its extremes, but it appears in many

other forms and there are not many of us, if any, who are completely free of it. If we walk along the street and see some degenerate specimen of humanity—drunk, dishevelled, dirty—it is not difficult to feel repelled, to want to shrink away in disgust, to despise that person. We do not know anything about his problems, his loneliness, his insecurity, the factors which brought him to that condition and we want to get away as quickly as possible. Admittedly we might be helpless to do much about these things, but the point is what is our relationship towards that fellow human, our reaction to him in that state?

NO DISTINCTIONS

To accept people as they are without wishing to mold them into another pattern is perhaps the greatest challenge in all human associations. If the closest of all ties such as marital relationships were based on that love and understanding which provided complete freedom for each individual, what a transformation there would be.

Recently we saw how, through great sportsmanship, members of the West Indian cricket team won their way into the hearts of the Australian people, and the fact that they belonged to a race of different color and culture did not matter in the least. In the same way we see how great singers, musicians, and other artists of other races are able to find acceptance. If we could break through to the same easy relationship at every level and achieve a state of sympathetic self-identification with others—not only with those who shine out—there would be a new world indeed.

The Role Of The Lawyer

M. C. Chagla

Indian Ambassador to the U. S.

The followng is from an address given at the Annual Dinner of the Law Alumni Association of New York University at the Waldorf-Astoria Hotel, New York, April, 1961.

"THE LAWYER has always played an important and distinguished role in his own country. He has been in the vanguard of the fight for liberty. He has also been a staunch champion of the rule of law. The rule of law can only function in a free atmosphere and liberty has to be controlled and disciplined by law.

"In my own country, Mahatma Gandhi, the Father of the Nation, was a lawyer. Our Prime Minister Nehru is also a lawyer. May I remind you that at the Philadelphia Convention where your Convention was drafted 34 out of 55 delegates were lawyers? The study of law is not merely the gaining of knowledge about the laws of one's country. It is a liberal education, a discipline of the mind. Law teaches us precision, lucidity of expression, the value of words, and more than anything else, how to sift the wheat from the chaff, how to discard the irrelevancies that surround a subject and how to get at the root of the matter. It is because of this that a trained lawyer will make a success of any department with which he is entrusted. It is not our professional pride that makes me say so—the mettle of the lawyer has been tested and proved in a thousand positions of responsibility of national and international importance. I think it was Bacon who said that the progressive character of a country is to be determined by the status that is given to the judges in that country. I would go further and say that free and democratic institutions cannot survive unless the lawyer is respected in the community and the community expects from him his contribution to its welfare.

DOMESTIC ROLE OF LAWYERS

"Turning first to the domestic role of the lawyer, it is not enough that he should be merely an advocate for his client. It is true that even in this role he plays an important part in the administration of justice. Our system of justice requires a fair trial and not an inquisition. And a fair trial presupposes the judge being presented with two sides of the issue before him. Truth is always difficult to ascertain, but there are more chances of justice not going astray if the lawyer vigorously and even passionately pleads the cause of his client against his opponent. This does not make the lawyer a partisan—rather he helps the court to discover the truth by putting his point of view against the opposite presentation.

RULE OF LAW

"But the lawyer must be interested in the rule of law. The meaning of this expression has had considerable extension in modern times. At one time it meant the supremacy of law and the equality of every person before the law. But as society developed it was realized that this was too narrow an interpretation of that expression. It has now come to be accepted that rule of law can only be effective in a country provided the conditions are such that the dignity of the human personality and the liberty of the individual are respected. Law cannot function in a vacuum. If sections of society are deprived of the benefits of law and are treated as second class citizens or if the law does not protect the liberty of the individual, then it would be meaningless to say that the rule of law prevails. In times of danger, all the greater vigilance is called for. Because at such times passions are aroused and in the holy name of public security civic rights may be whittled away. It is good to remember what Justice Holmes said that it must be present and clear danger which can at all justify the violation of your Bill of Rights and the Fundamental Rights of our Constitution. The threat to freedom which the present day world holds out cannot be met by our sacificing our freedom, but rather by strengthening and safeguarding our heritage of liberty.

SAFEGUARD OF INDIVIDUAL LIBERTY

"There is also another important task which the lawyer has to undertake. That is to safeguard individual liberty against the encroachments of the State. In the last 100 years there has been a dramatic change in the role of the State and its relations towards the individual. We have moved away very far indeed from the philosophy which believed in *laissez faire* and which called upon the State to govern as little as possible and permitted it only to enforce law and order. Competition and the laws of the market were the dominant features of society in its economic aspect.

"Life has become so complicated, technology has advanced so far and ideas of a welfare State has made such progress that a more positive role for the State is taken for granted. The individual has to be protected against concentration of economic power, his social security has to be safeguarded and many activities have to be undertaken which only a Government armed with large powers could successfully carry out. Even in this country of free enterprise, partly because free enterprise functions here in a massive way, it is apt to be forgotten that the presence of Government is all pervasive in the economy of the country and impinges upon the freedom of the individual at many points. The tendency everywhere is for the State to become more and more powerful and almost assume the proportions of a monolith. I need hardly tell you that the most important feature of a democratic society is that it is pluralistic—power is divided and not concentrated.

"While on the one hand we must be prepared to arm our respective Governments with more power which should be used in the interests of the citizens, to add to their welfare, to come to the rescue of the weak and unemployed and disabled, we have always to bear in mind the fact that a line must be drawn between the power of the State and the rights of the individual. The line very often is difficult to draw. It is sometimes indistinct and sometimes it is blurred over. But the duty of the lawyer is to guard this line as he would the last bastion of democracy. It is not enough that the lawyer should fight in the courts for the rights of the individual which are safeguarded by the Constitution. He has to protect the individual against the over-

powering onslaught of various tendencies in modern society which leads to a dull and drab uniformity which crushes out of the individual all his individuality and which turns him adrift at the mercy of all the forces which tend to turn him into a mere peg for the greater glory of the organization or the State.

INTERNATIONAL ROLE OF LAWYERS

"But there is an equally important and responsible task waiting to be performed by lawyers on the international front. When we deal with our domestic affairs, we take it for granted that we do not settle our quarrels or our disputes by force nor do we now fight duels to resolve questions affecting our honor. We have established Courts and provided for the supremacy of law and tried to make everyone equal before the law. But in the long and chequered history of man's evolution this was not easy to achieve.

"We have now to take one further step in this onward march of humanity. We have to achieve peace and abolish war as a method of solving international problems. It is not enough to talk of control of arms or even of disarmament. *We must remove the very thought of war from our minds and hearts.* We have to bring about world peace through law. In other words, we have to establish an international rule of law. Law must be made supreme in international affairs. Arbitrament of war should be made as archaic or outdated as duelling has become in our national affairs.

"We have, therefore, to think in terms of a world community. War and peace have now become indivisible, so has prosperity and poverity. We have to establish a law for this world community. Poets and philosophers have dreamt of a world parliament of men. *The dream can be realized through the United Nations,* though we often do not realize the significance of that body. We have the International Court which can enforce the International Rule of Law. The Court is still weak, handicapped by its jurisdiction being subscribed and lacking the power to carry out its orders and decrees. It is for lawyers here to give a lead to strengthen the Court and to repose

confidence in the integrity and independence of the eminent jurists who sit on its Bench. Reservations like the Connally Reservation only postpone the day for which we should all be working.

"The Court itself is evolving principles of international law and there is a Commission sitting in Geneva which is trying to codify the principles of that law. The task is not easy, but if we are ever going to pass from the stage of international barbarism to the stage of world peace through law, then it is the duty of every lawyer to make his individual contribution towards that consummation. It is a human tragedy that in an age which has made such rapid strides in scientific and technological knowledge we should so woefully lag behind in the science of human relations.

"Finally in this world of tensions and conflicts, when nations are all the time on a war footing, and when war, although it may be a cold war, is actually being waged in many parts of the world, the only objective standard we can hold on to is law. It is dispassionate, it is no respector of persons or races, it is not concerned with ideologies. Its sway is serene and majestic and all of us who have served law in one capacity or another will always be proud to have been the servants of so beneficent a master."

"OUR HERITAGE"

Are we resting on the laurels that our ancestors have won?
Do we show that we are grateful for the deeds that they have done?

Let us then go on and upward, with the shining torch of Truth,
Facing storms and opposition, while we march in strength of youth.

Do we feel that we are worthy of the honored name we bear?
We can only show our homage if we seek to do our share.

Brave and valiant hearts are needed, for the problems of today,
And the world needs MEN OF ACTION, who can show the bettew way.

by Aurora

The Buddha Way Of World Peace

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HAVING EXPERIENCED the sordid effects of two world-wars and being alive to the dangers of the atomic weapons, every sane citizen of the world is thinking today to find out the way of permanent world peace; he is busy in searching out a means by which this disastrous chain of wars may be put to an end for ever so that humanity may breathe a sigh of relief. There cannot be any doubt about the fact that the dangers that this century is facing presently, are perhaps unparalleled in the world history. But it would be wrong to presume that such critical situation never arose in the past.. Really speaking every century has to face such a challenge and find its way out. Prof. Toynbee is right when he interprets history as a record of some challenge and its response.

In view of the above fact, one is likely to imagine about the way Buddha would have reacted had he been living in the present age; what would have been his plan to end the series of the world wars! We are reminded about Buddha because he was the worshipper of peace and a man who had deep faith in humanity. Thinking about him, our attention is naturally rivetted on the following incident of his life:

At the time of Buddha, on one occasion summer season became very violent; water in the ponds, wells and rivers became extinct; trees lost their verdure; the animate world was excessively distressed. Rohini, the river which formed the precints of the cities Kapilvastu and Koliya became merely a thin line of water. Indra, the god of rains, refused to shower his grace in the form of rains. Under these circum-

stances, as could be expected, the citizens of Kapilvastu and Koliya began to press their claim for Rohini water. "Only a small amount of water has remained in the river," said the Shakya people, "It will be needed for our agriculture. If the river is divided in two parts by a dam, there shall be no water for our fields." "But we too are facing the same difficulties," stated the Koliya people; "We shall like to use water ourselves."

And thus that water problem brought animosity in the two peoples. The things went to such a point that a war became an inevitable affair. Buddha was at that time camping at the bank of Rohini. When he came to know the whole affair he was naturally shocked. He decided to interfere. One fine morning he was roaming on the bank of the river. When the soldiers on both sides saw him, they took out their weapons and paid obeisance to him.

"What is the cause of this movement?" queried Buddha. "The water of Rohini, Lord," replied all the soldiers together.

"Well brothers, will you tell me what is the price of water?" asked Buddha. "Nothing. It is available everywhere without any price whatsoever," replied the soldiers on both the sides.

"Will you tell me, brothers, what is the value of soldiers?" Buddha put another question. "Soldiers are invaluable things, Lord." Replied the soldiers, realizing the gravity of their mistake.

"How far, brothers, will it be proper to kill one another for the sake of water, then?" Buddha asked again. "Lord, we have realized our mistake. Now we shall try to find out a solution. To shed blood of soldiers for water is definitely childish. You have given us true knowledge, we are certainly grateful to you," said the enlightened soldiers who gathered there to fight and kill each other. They fell at the feet of Buddha. And he gave them a priceless preaching.

"Happiness lies in becoming enemyless, even when the supposed enemies are standing before you; banish a feeling of enmity from your heart for ever," said he.

The above incident of Buddha's life gives us an idea about the Buddha way of establishing peace. Until and unless we shall learn to respect humanity, we shall never be able to have a peaceful world. If the politicians, citizens and governments of to-day, really desire to have peace, then they must accord supreme value to man; man is definitely much more valuable than any piece of land, wealth or anything else. Only then peace shall descend upon the earth.

I know that there are such persons in the world's political field who shall like to dismiss the Buddha way like Kaiser, as 'humanitarian nonsense'. But if they do so, they are simply war-mongers; they are brought up in the Machiavellian tradition and hence can never find out the right way of world peace. These people like Hobbes think that the relations existing amongst the nations are nothing but belligerency, a condition where a sort of fear and danger always exists and where human life is absolutely isolated, poor, scornful, short-lived much like other animals. Evidently such people are the enemies of humanity.

There are people who advance one logic in support of their thesis that wars are inevitable, that war is essential for existence; it is a law of nature and none can alter it. But when such a point of view is advocated, it is wilfully forgotten that mutual aid is as much a law of nature as the apparent war. The examples of insects should not be cited for human beings. If one follows Nature, one cannot make any distinctions of caste, creed or political 'ism'; these divisions are certainly man-made. Why blame Nature for a thing for which the beastly man is responsible?

I think that the Buddha had stated the perennial truth when he asked the soldiers to have respect for human life. If this truth is forgotten, the huge organizations like U.N.O. or anything else of the kind, become edifices without foundations. The day this fact is realized, a good beginning towards world peace shall be made. And if we are not prepared to adopt this attitude, we are simply running after moonshine. The angel of peace is too wise to be entrapped into our dishonest and vain efforts.

((((Editorial Echoes))))

EDUCATED VIEWS ON WORLD CRISIS

JUSTICE William O. Douglas of the U.S. Supreme Court: *"The United States must offer something other than feudalism as an alternative to communism."*

The Rev. John Courtney Murray, editor, author and theologian: *"At best we are on the defensive. At worst, we are losing."*

The Rev. Reinhold Niebuhr, theologian and author: *"Berlin itself is not negotiable, because our prestige is at stake. Prestige is part of power in politics. If we were to sacrifice West Berlin, the whole structure of western democracy in Europe would become untenable."*

Walter Millis, historian, author and military analyst: *"American foreign policy should be directed immediately towards a stabilization of the arms race as a prelude to the abolition of the war system."*

Dr. Harrison Brown, geophysicist, and James Real, management consultant: *"The economic war is one that we can clearly win. It is also one that we will probably lose . . ."*

* * *

CHRISTIAN-JEW CONFERENCE IN 4-YEAR PLAN

THE NATIONAL Conference of Christians and Jews will launch a four-year program aimed at raising the general level of public discussion and understanding among religious groups, it was announced.

Dr. Lewis Webster Jones, president of the nationwide group, said the long-range program, called Religious Freedom and Public

Affairs, was made possible by a $325,000 grant from the Ford Foundation.

"As government becomes more complex, and as it touches the lives of citizens more frequently and more intimately, religious differences become more apparent and more troublesome," Dr. Jones said.

He said the program would attempt to identify key political problems involving religious differences and suggest theoretical or fact-finding work needed to throw light on them.

First step in the program will be the immediate creation of a Council of Public Affairs and Religious Freedom comprised of educators, theologians, civic leaders and political philosophers, he said.

—Los Angeles Times

* * *

IN AN ADDRESS delivered by the British historian Arnold Toynbee at Williamsburg, Virginia, last June, he said: "I would suggest that the destiny of our Western civilization turns on the issue of our struggle with all that Madison Avenue stands for more than it turns on the issue of our struggle with Communism." Dr. Toynbee's view of the situation is of course startling, but taken in context is not quite so startling as it sounds. Dr. Toynbee wasn't exactly saying that the U.S. and its high-powered advertising techniques are greater threats to civilization than Soviet Russia and Red China. What he intended to convey, apparently, was that since, thanks to Madison Avenue, we spend an inordinate amount of time and labor trying to "find the money for buying material goods that we should never have dreamed of wanting if we had been left to ourselves," this constitutes a threat to the free world's future.

Toynbee's conclusion was that, in the spirit of the American Revolution, with its objectives of "freedom and justice for all men," we Americans should take these billions that are not being spent for "genuine needs," and join with other "affluent" Western nations in

providing food, shelter, and clothing for the economically depressed two-thirds or three-quarters of the human race." He felt that President Kennedy's goal of 1 percent of the country's total annual product for our foreign aid program ought to be "much larger."

The United States has dispensed some $86 billion in foreign aid to countries all over the world since 1945. Yet, since we appear to be less popular and more heavily on the defensive today than we have been for quite a while, the thesis that our foreign aid ought to be hugely expanded is something of a shocker.

Americans seem to be willing to continue this program, however, provided it is more efficiently managed, and waste and graft are eliminated. But U.S. Supreme Court Justice William O. Douglas said recently that the under-developed nations in Asia, the Middle East, and Africa are, in general, worse off for having received this "aid." He declared that the main impact "was to widen the gulf between rich and poor, helping to create the vacuum into which the Communists easily move."

—Saturday Review

* * *

WE MUST ALL be well aware of the great world changes taking place. The old cycle is closing, a new one opening. Let us open it with a wider grasp of the need of those world changes, and to gain the wider grasp for the majority of us there is need to refresh the mind with sublime literature and teachings.

Then, when we shall have made sure of our store of knowledge, and in studying the various ways that it has served the past, we shall be better equipped with the understanding necessary to face and serve the new cycle of the future—to meet the call of its necessities.

THE SEARCH

M. R. Walker

IN SEARCH of the meaning of life, we stand at a cross-roads, and as we look at the signpost we see thees words: "Science," "Religion," "Philosophy," marking different roads, each well-defined, broad, clearly marked. But which will lead us to the right goal? On which road shall we walk most easily? Which will tell the truth about life? And the truth has various depths: the superficial facts of actuality, the thoughts and conclusions we may form about our relation to those facts, and the deeper realities which mean truth to the soul.

By science, testing every step of the way, man has examined his physical conditions, using the five senses aided by mechanical instruments for analyzing and investigating: scales and weights, the crucible to test the effect of one substance on another, the microscope and telescope (the latter being in modern days a magnificent instrument of power, showing the vastness of the universe in which our earth is an insignificant little pebble), and the whole mass of complicated modern machinery worked by the dynamic power of electricity.

This road of science has led us to the illimitable. We, who were baffled by the small complications of our personal lives, are now amazed by our own complete insignificance in a scheme of limitless extent. The stately mansions of scientific thought seem chilling in their vastness to the ordinary mind. Is our consciousness, then, merely a slight flicker in the vastness of a great mechanical universe?

Voltaire wrote of a man who had a great desire to learn the truth about everything. One day, walking across the sands, this man's wish was granted. He looked down, and the grains of sand had become innumerable, minute universes; he looked up at what had seemed

a calm, blue sky, and beheld the unutterable gulfs of space, in which hung universes as innumerable as the grains of sand. Desperately he prayed that the terrible gift might be taken away from him.

We, who know also the dreadful possibilities of devastation and destruction put into the hands of men whose desire to dominate renders them as unfit to handle power as they are eager to grasp it, may well ask if the simple life, lived in tune with nature, is not the best man can achieve. But, having once had our eyes opened, we cannot go back to the simple life as unspoiled children of nature. Nor can the world, unless civilization is to fall to pieces. For it is made possible only by methods of science, with its splendid orderliness and smooth distribution of the necessities of life, which may be immensely improved by a further application of scientific thought in planning.

But science taken alone shows us only the outer shell. What about the world within, the inner, personal dimension, in which our hope and interest are born, in which the source of all our activities is to be found? Through this realm of philosophy and psychology—taking divergent directions—can guide us a certain distance, the latter giving the intimate personal approach, the former a magnificent grasp of universal principles. Along this road we may attain wisdom. As the lower mental capacities have built great edifices in the physical world, so throughout the ages to the present day, philosophers have planned and built their thought world. Their aim has been to find a purpose in life, to help man to bear his troubles stoically, to give a reasoned hypothesis covering all the facts of our complicated existence. But humanity still feels a sense of chill dissatisfaction.

In the past, religion held the control of man's inner nature. It provided him with faith, hope, charity. The cold clarity of science, however, has thrown doubt on his deeply cherished beliefs. Can they be true? his soul still says, "Yes," while the critical mind, trained in analytic thought, denies it. Science, unable to satisfy the heart and soul of mankind, has yet cast doubt on his beliefs, and in despair many have discarded all spiritual faith, even to belief in God.

Yet the human belief in God comes from the fact that so many have a subtle sense of a higher power overshadowing them, endowing them with consciousness. From this they postulate that behind all beings is a greater power than they are conscious of, whom they vaguely sense as Mind, Love, Wisdom, Creative Being.

This power has been personified to the Christians as "Our Father," and "father" indeed is a very good description of what this overshadowing power is felt to be. The Christian is rarely philosophical, but the Hindu, on the other hand, has inherited a deeply philosophical religion, naturally not fully understood by the masses, a deeply scientific search for this Great Power, for the Yogi can delve into his own consciousness and describe the subtle stages of attainment as "the Path."

This is then another way; but we must return to our starting-point, farther back along the road, in order to perceive the faint path leading upward from the road. This is the way of Union. "Yoga," in the philosophy of India, means Union, and is from the same Sanskrit root as our word "yoke." Union with the Supreme is the path of the mystic. By delving deeply into their own consciousness, the yogi and the mystic reach an inner state, a great expansion of being, a realization of love and wisdom, beauty and truth. The root of these great things is within us, and to reach a state of awareness of this supernal life is Yoga.

Few come to this state. The complete concentration upon our smaller interests blocks the way to realization of the greater power. We have created around us an artificial entity—a being who demands certain gratifications, who is wrapped up in a cocoon of desires, fears, hates, calculations—and this smaller being we call "I."

When that great personality of the Hebrews, Moses, went up into the Mountain and brought back "the Tablets of the Law," he no doubt raised his consciousness to his own higher self, and by doing so became one with the wisdom of the Cosmos, and returned to everyday life with its teachings. That he was obliged to substitute

lesser laws, known to us as "the Commandments," the least amount of discipline necessary to decent living, was because the children of Israel at that day were not ready for the higher teaching. Nor indeed are we at the present day, until we can still the lower nature and tune in to the higher truths.

The many will still pour along the great roads of science, religion and philosophy, and know not that they have passed on one side the faintly marked-out path which leads to an abundance of life beyond their imagination.

A Beautiful Sight Of Nature

John Papandrew
Associate Minister, The Community Church of New York

ONE OF THE MOST beautiful sights of nature is to watch the sun probe into the darkened areas of landscape. Where one moment before there was nothing but shadow, there is suddely a wealth of new seeing. The soft touch of light is not always predictable. In fact with clouds sailing in the sky, the effect is even more pronounced and startling changes are brought about in endless variety. The spot that your eye chooses may be the same but color and scene changes as the sun wields its light in the amazing display of painting without oil or brush.

Another miracle of life to me is to suddenly see in the mind's eye, the same startling change take place in the world of thought. The play of ideas amidst the shadows of darkness and then a ray of light illumining and making new. What strange alchemy is this which makes of nature, one!

There are all kinds of techniques which have been set forth for preparing the mind and opening it so that it may be more ready to see. There are all kinds of disciplines that one may follow. The setting aside of quiet moments, self control, the centering down and focussing of one's energies to the task at hand are some. There is a discipline to seeing but this is not what I am trying to talk about. I am discovering another process for myself. I do not pretend that it is new but in an increasing awareness it is new to me.

We are all aware of how difficult it is to put things out of mind that we are extremely concerned about. People can tell us not to worry but it is always a lot easier said than done. Our minds race here and there, and there is no respite. You can try to forget but no matter what a slow trickle becomes the intruder which grows into a torrent until once again a flood pushes all else before it and there is no dam that you can erect to hold it back. The more severe the concern, the more impossible it becomes to still its insistent voice.

I am more and more welcoming the insistent concerns which keep pushing me and intruding into every moment. No longer do I feel that I am being at odds with myself but rather at one with myself. I don't have to set aside time to get my important thinking done. It is with me even when I am not thinking directly about it. Unconsciously I now find myself pulling out my homework so to speak at just any old time. Almost in miraculous fashion, an idea that I have only been seeing in a certain way will suddenly change and I will see it in such a way that I have never noticed before. More strange is that the more I do this, the easier it becomes to see anew and sense a creativity that I never knew I possessed.

Or am I learning something more? That every second is chock full of opportunity to truly see both within and without.

Sudanese Nubia And African History

Jean Vercoutter

Former Director of Antiquities in the Sudan

When the waters of the Nile rise after completion of the Aswan High Dam in Upper Egypt, a whole section of the Nile Valley—the ancient land of Nubia—will be flooded. Early in 1960, Unesco launched a campaign to save some of the most important monuments in the threatened area. In Egyptian Nubia, major construction projects are to be undertaken to protect the rock temples of Abu Simbel and the monuments on the island of Philae, while several other temples are being moved to safety.

In the Sudan, the situation is different. Here the emphasis is on excavation work. For buried beneath the sands in the narrow corridor which stretches from Wadi Halfa, on the borders of Egypt, to the approaches of the Third Cataract of the Nile lie vestiges of many civilizations which would enable archaeologsts to piece together the broad outlines of part of Africa's history.

Below, Prof. Jean Vercoutter, former Director of Antiquities in the Sudan and currently chief of the French Archaeological Mission to that country, describes the work being carried out in Sudanese Nubia and shows how archaeological exploration of this section of the Nile Valley may throw new light upon the influence of various civilizations in this part of Africa.

FROM NOVEMBER 1960 to March 1961, five archaeological missions have been carrying out excavations in the Sudan. From north to south, on the west bank, they are: a Polish mission at Faras, where important frescoes of the Byzantine period were discovered; a Franco-Argentinian mission at Aksha, where the Ramessid temple provided many inscriptions and fine bas-reliefs; a Spanish party at Argin, where work preliminary to excavation has been carried out; a British mission at Buhen, where a remarkable fortress built in the Second Milienium B.C. is being uncovered. On the east bank, a Scandinavian

party (comprising Danes, Finns, Norwegians and Swedes) has explored the area extending from Faras East to the outskirts of Wadi Halfa. Necropolises dating back to the civilizations known as Group C (Third to Second Millenium B.C.) and Group X (Third to Fourth Century A.D.) have been located and successfully excavated. Finally, two epigraphists sent by Belgium have recorded the inscriptions of the temples at Semna.

This international effort is both gratifying and inadequate. Gratifying, because the Sudan had reason to fear that few countries would agree to send out archaeological missions without the inducement of attractive counterparts such as the United Arab Republic was able to offer (in some cases, complete temples). Inadequate, because when you take into account the enormous area to be explored, the effort is still very limited.

More than 380 square miles of practically unknown and rather inaccessible terrain in the Sudan will be covered by the waters of the new Aswan High Dam. Land surveys and aerial photographs have established that there are at least 100 important sites to be excavated in this area, and probably three times that number of secondary sites. Of the important sites only ten have been explored so far, and these only partially.

Assuming that the construction of the dam will be carried out on schedule, only three years remain to finish exploration work and digging. In that short period, 90 sites should be excavated—30 sites a year—and 380 square miles of territory must be explored—about 125 sq. miles a year. Compare these figures with work carried out during the 1960-61 season when it was not possible to complete work on any of the four sites at Buhen, Argin, and Faras, and only 70 square miles were explored, hastily at that.

It is clear that if the number of missions is not multiplied by at least five in the near future, Sudanese Nubia will disappear for ever beneath the waters of the Nile without having been explored satisfactorily. From the view-point of historical research, this would be a tragedy.

A Link Between Africa and the Mediterranean

This part of Nubia straddles one of the main passages of the great north-south route which, throughout history, seems to have connected the Mediterranean coast of Africa with tropical and equatorial Africa. It is true that in remote pre-historic times the Sahara had a more humid climate, and did not form an obstacle to direct contacts between the north coast and the center of the continent, as it does today. But it became a desert again—probably in the Mesolithic Age (8,000-7,000 B. C.)—and thereafter the Nile became the only safe route—where one was sure of not dying of thirst—between the Mediterranean and the great steppes of tropical Africa. Confirmation of this early travel was found at Abka, near Wadi Halfa, where prehistoric rock drawings were dated about 7,500 B.C. by the Carbon 14 method. The expert who studied the engravings at Abka considers that the rock drawings they resemble most closely in style are those in Spain. It is possible, therefore, that the Nile Valley served to connect Europe and Africa as early as the Eight Millenium B. C. At any rate there is plenty of evidence in support of this from the Fourth Millenium onwards, and the civilization known as Group A Culture, about which still very little is known, appears to have extended at least from the junction of the Blue and White Niles, that is, from present-day Khartum Omdurman as far as Aswan.

From that time on, communications between Sudanese Africa and the Mediterranean were never interrupted. Each period of strong government in Egypt coincided with deeper and deeper penetration from the north into the south. The Old Kingdom (2800-2400 B.C.) reached southwards as far as the Second Cataract; the middle Kingdom (2000-1780 B.C.),to the Third Cataract; and the New Kingdom (1580-1090 B.C.), to the Fourth Cataract, and probably farther.

Conversely, each period of weakening of power in Egypt coincided with a Sudanese thrust to the north. The Group C and Kerma civilization pushed northwards to the border of Egypt from 2100-1800 B.C., and again between 1780 and 1680 B.C. And the brilliant civilization of Napata, whose center was in Dongola between the

Third and Fourth Cataracts, conquered Egypt itself, and only fell back under Assyrian pressure as far as the area situated between the Second and Sixth Cataracts, where it established the Meroitic Kingdom which lasted until the Third Century A.D.

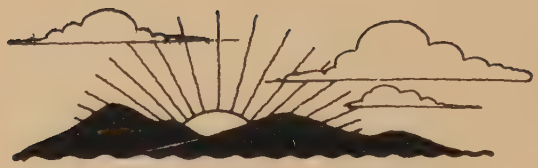
But the story does not end there. The collapse of the Meroitic Kingdom was followed by a new wave of practically unknown African peoples who swept into Egypt coming from the south. Their conversion to Christianity in the Sixth Century A.D. was another episode of the north-south penetration, and from the Sixth to Thirteenth Century, Christian Sudan remained open to Mediterranean influences, both Christian and Islamic.

This interpenetration of cultures through the ages makes Sudanese Nubia intensely interesting to the historian. At all times, the Sudan section of the Nile Valley maintained links with civilizations we know well. At the same time, it witnessed civilizations about which we still know very little: the cultures of Groups A and C, of Napata, Meroe, Group X, and of the mediaeval Christian and Islamic periods. And these cultures, themselves African, were always in contact with tropical and, probably, equatorial Africa.

Thanks to archaeology and to objects imported from the north, it is now possible to date these Sudanese cultures fairly accurately. Once this work has been completed—it is not even started!—comparative studies could be made to date all African cultures, at least those of the Northern Hemisphere which were in contact, either directly or indirectly, with the peoples of the Sudanese Nile.

I have tried, in this short article, to stress the importance of Sudanese Nubia, Located south of the barrier formed by the Second Cataract, the area has always been more African than Egyptian. It was on its territory that the first African kingdoms, governed by Africans, were established. The history of these ancient African empires is still practically unknown. Yet it could furnish the key to the ancient history of the whole continent. It is unthinkable, therefore, that archaeological sites so rich in possibilities should be allowed to sink beneath the waters without having been investigated thoroughly.

(UNESCO)



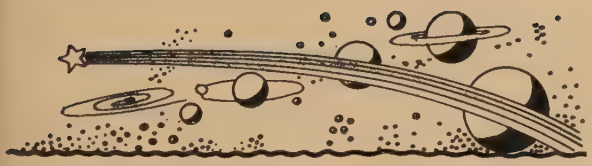
Quotes Of The Day

Archibald MacLeish: The American journey has not ended. America is never accomplished, America is always still to build; for men, as long as they are truly men, will dream of man's fulfillment.

William O. Douglas: The truth is that the distinctive element of the American dream toward which men have been striving is in our ideals. The enduring as well as the appealing features of our life are not especially in our refrigerators or our cars, but in our ideas of equality and freedom and justice.

Steve Allen: Don't go around grumbling under your breath. If it's worth gnashing your teeth about, it's worth making noise about. It pays to speak out. The reward may or may not come in the form of dollars and cents. But it will be felt in the much more vital area of your emotional bank account—and in the final accounting everyone of us must give to his conscience and his soul.

Senator Mike Mansfield: The point of no return is very close at Berlin and along the routes of access. The danger of the explosion or collision is real. It may still be possible to check or reverse the trend which has now begun—but time is running out. There is no room left for bluff: there is only room for blunder. The responsibility of every responsible leader is to seek through sober negotiations to forestall a worldwide catastrophe.



Quotes Of The Ages

Abraham Lincoln: If we could first see where we are and whither we are tending, we could better judge what to do and how to do it.

Talmud: Loving-kindness is greater than law; and the charities of life are more than all ceremonies.

Thomas Paine: I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink, but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

Theodore Parker: The books which help you most are those which make you think most. The hardest way of learning is by easy reading. But a great book that comes from a great thinker—it is a ship of thought, deep-freighted with truth and with beauty.

H. P. Blavatsky: Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts, will overpower and kill thee.

Theodore Roosevelt: We believe that this country will not be a permanently good place for any of us to live in unless we make it a reasonably good place for all of us to live in. . . . Our cause is the cause of justice for all in the interest of all.

Thoughts About Mystical Poetry

Franziska Raabe Parkinson

IT WAS never more important than it is to-day that man remember, that part of him reaches beyond the seen or configurated worlds—the part which is "intelligent, immaterial and immortal." The words: "KNOW THYSELF" ring through corridors of time, but, the sensate living of our present age, the looking and searching in distances for heroic achievements, the tension-provoking fears and worries of our days, keep average man chained to the influences and demands on the 'outer man' and his time, and too often the still small voice of the spirit cannot be heard over the modern din.

To-day the mysterious universe around and above us keeps our attentions entranced, so much so in fact, that to most the mystery which is man himself becomes more and more buried under the debris of materialism.

Man will always be or express what lives in his thoughts; in his works he will always reveal "the life that he is." He can either build his towers that reach to heaven of stone and mortar, or he can "be still" within himself and find towers of strength in the deep vault of his inner being where he may commune with his God, where he may find the peace longed-for, and where the rays of the inner light may turn into splendor.

When man stands bewildered and body-burdened he is unable to free for himself what Browning called "the imprisoned splendor." Of this "imprisoned splendor" the poets have sung through the ages. —In the poetic unveilings of the seemingly hidden mysteries of man's being we meet an astounding unity in the wealth of their findings. Out of the silences of unknowing the awareness is born, that all through existence there is first a waiting in wordless wonder for

that touch or realization of a mystic union with all things living; and, when such realization has been fulfilled knowledge will flow into expression, it cannot keep silent any longer.

The experience of releasing the "imprisioned splendor" which has been called by some "mystical experience," by others "the consciousness of oneness with God," will overflow naturally into varied forms of expression. Teachers and students of past and present will agree that extraordinary means to give expression to "high-dimensional knowledge, are necessary.

S. Guaita wrote: "There are truths of a subtle synthetic and divine order, the human language is incapable to express. Only music can sometimes make the soul feel them, only ecstacy can show them in absolute vision, and only esoteric symbolism can reveal them to the spirit in a concrete way."

The scriptures of all our Holy Books are overflowing with esoteric symbolism; eternal and divine values are thus translated to the receptive minds of man in poetic and mystical language. Songs, psalms, and poetic sayings that deal with or clothe in words that unseen and the eternal have been classified as HIGH POETRY or MYSTICAL POETRY.

Mystical poetry is High Poetry for the makers of mystical poetry sing and speak from a High Wavelength of being; they have walked on the higher street of life and heard life's overtones.

"All High Poetry is infinite," said Shelley; "it is as the first acorn which contained all oaks potentially. Veil after veil may be undrawn, and the inmost naked beauty of the meaning never exposed. A great poem is a fountain forever overflowing with the waters of wisdom and delight."

It is true that such waters of wisdom may flow or spring forth like deep spiritual currents that had been released within the soul of man when his cry and search after the eternal verities had been answered. The answer had welled up within his own being—the words had spoken themselves—they had come sponstaneously as if they

had been "breathed-in", and so, in form and meter, had made the unseen become visible. A poem thus born may in turn become an overflowing fountain for others, or for all those who are also reaching and searching after the mysteries of life and living. Mind reaches mind in the invisible spheres of thought.

Often we hear about 'unconscious thought'—such thought which is "not produced or accompanied by conscious effort." This quality of thought has also been called "immediacy of knowing," or a knowing without thinking in which the mental concepts of intellect and reason are surpassed, where knowing enters the realms of Vision.

It is easy to understand why the Hebrews called their poets Prophets and Seers, and Matthew Arnold's profound words: "The strongest part of our religion to-day is its unconscious poetry," confess, that it is in the mystical contents of the poetic writings in our religious books where we will find wisdom of the spirit.

High-dimensional knowledge cannot be translated into average language, nor can it be expressed in our 'static' prose . . It will rather be clothed in rhapsodic garments. It will use symbol and allegory or picturesque parables. Yet, the language of this intuitive knowing is positive and not argumentative. It does not defend or equivocate.

On the mystic level the head does not contradict the heart, and vision perceived and related will appear as something seen from the height of mountain-tops. Height of Vision will ever sound its Sermons.

"Mystics will ever ascend the same mountain for vision and bring back the same reports" says Anna Bonus Kingsford, and as we compare the High Poetry of all known religions of no matter how many different people and diversified languages, we find that all speak the same language of the soul, that on the level of Universals mind understands Mind.

To establish immediate contact with the divine within is man's natural heritage. Man's self-finding, self-unveiling is the miracle of growth. In all the aspects of man's development one might recognize all the states of growth of a flowering plant. Deep within the roots of

being sounds the eternal cry for light and enlightenment. Some of us recognize this as man's true religion. There is the quest after the self, the aching void to be filled that must bring answers to the WHY and WHEREFORE of existence.

Not the din and clamor of the outside world will bring the answer, but a listening into the silences within may set free the "imprisoned splendor," will make the deep well of knowledge overflow into song.

"I have stilled my restless mind, and my heart is radiant, I have brought with me a thirst for the infinite, and I have come for the meeting with Him,"—so sings Kabir, Mohammedan poet and musician. With few and simple words Kabir states the prerequisites needed for "the meeting with Him," for union with the divine within. "The mind must be stilled like a flame in a windless place"—advises Patanjali, Hindu philosopher.

All men bring with them the "thirst for the infinite," but, in frantic search after the waters of life, searching in distances, they choke off the very life-line of their being, for they forget to remove the dust from their eyes, and they neglect to listen into the silences.

The laws of man's inner being are not arbitrary, they are constant.

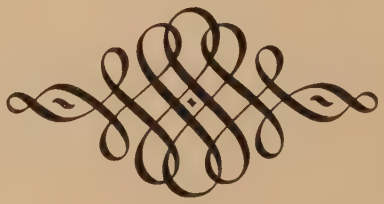
Alike a flowering plant, the growth and development of inherent potencies will follow steps of natural law and order. A flower will open by the strength from within—it seems to know the moment when it can meet the rays of the sun with open eyes. There is radiance that must give and express. Its subjective and spiritual radiance may be volatile fragrance, but its giving is from the core of being. It is the unveiling of the inner secret in a burst of song and glory. Maturity followed lawful steps—artificial hastening of development might have marred its beauty.

All growth is an unveiling of inherent potencies. Any degree of growth in awareness or conscious being cannot be measured or analyzed and can only be known by its fruits.

Man's wisdom-poetry is soul-fruitage. Pearls of wisdom are like the blossoms of a plant in bloom—they are fruits harvested at the hour of maturity. Maturity opens out to the boundless supply of the unobstructed, timeless universe, and the inward light, the inherent potency knows that all light is one. In the consciousness of such cosmic vision there is contact between the powers of the inexhaustible reservoirs of healing fountains—the free-flowing fountains within and without sing of liberation and peace.

In deep meditation and contemplation man had surrendered the lower senses of the wilful self to the higher Self. Surrender is like an emptied cup held up in humility, and, in the hallowed moments of quiescent waiting words of wisdom will fall into the open chalice. Like soft rain meets a hungry land, so drops of liquid light may fill the void of the aching soul that asked for vision.

The arch-source is ever ready to let the Wind of Wisdom and the Bread of Truth give solace to the seeker. The voice of life is clamoring to be heard. When a soul attuned hears the Song of Life within himself, his overflowing cup, the High Notes of his being, may well be a "fountain forever overflowing with the waters of wisdom and delight."



BE STUDIOUS in your profession, and you will be learned. Be industrious and frugal, and you will be rich. Be sober and temperate, and you will be healthy. Be in general, virtuous, and you will be happy. At least, you will, by such conduct, stand the best chance for such consequences.

Benjamin Franklin

Tyrol

James H. Graham

SEVEN THOUSAND feet above the sea, there are small hostels at the top of a mountain pass. Here are peace and solitude. By night, the moon hides its face behind the crags; there are darkness and perfect stillness, even though these buildings are but a short distance away.

Close to Nature, it is possible to think of the beauty of the world below, which remains so often unperceived; here it seems possible to feel in closer touch with the love of those great souls who would have us see more of the beauty that surrounds us. On the unspoilt roof of things we seem far from human-kind. Yet in fact we are very close, for the heart of the Universe throbs here as everywhere.

The mountaineers setting out to climb the peaks find substantial provender in the clean wooden guest-house. As they commence their climb, the light shimmers over the dark pines far below with a cheery morning greeting.

While it is hot in the towns which lie in the valleys, it is cool among the mountains. By day, the sun is hot. But in the shade the cold is intense. It is as though Nature reserved her purest places far from the markets where men strive for gain.

The Dolomites seem to hold a mystic message in their majesty. The peaks are wrapped in cloud, as though to veil them from the vulgar. Yet half concealed, half revealed, they stand as witnesses that beauty still lives and waits for those who would attain and attune themselves to her deeper self.

(See picture on back cover)

Perfection Of The Laws Of 'Relativity'

Dr. Vitali Negri

President, Free Thinkers of Southern California

WE CAN never approach the meaning of relativity without being reminded of the great work of Professor Einstein. As a matter of record it is interesting to note the report of the writer, Antonina Vallentin, in her book "The Drama of Albert Einstein" in which she quotes the words of Hans Reichenback, professor of philosophy, regarding his conversation with Einstein: "Once when I asked Professor Einstein how he had arrived at his theory of relativity, he replied that he had discovered it because he was so firmly convinced of the harmony of the universe."

However, it is not Einstein's theory of relativity concerning velocity, gravitation, the electro-magnetic field and inertia which we are discussing. We are merely striving to point out the relative differences in the manifestations of Nature, such as that existing between a single atom and an entire star-cluster.

The laws of "relativity" and the laws of Nature are one and the same thing. Both explain the laws of determinism under which all created things possess their various characteristics. Neither the relation of one thing to another, nor the differences between them contradicts the axiom of perfection insofar as Nature is concerned.

For instance, a canoe which is perfect for navigation in calm waters may not reasonably be called imperfect because it is not structurally strong enough to withstand ocean storms. The ships in which Columbus crossed the Atlantic did not fail in their purpose and in that sense should not now be called "imperfect" because they are antiquated along side the huge steam-propelled palaces and ware-

houses of today. Every invention which achieved a set purpose did so because it was axiomatically calculated to comply with the laws of Nature. When it failed to achieve its purpose, perhaps causing a humanly described "disaster", this also was nothing else but a perfectly natural effect.

The same parallel may be applied to all objects, conditions and states. The relative difference between a stone cabin in the woods and a sky-scraping edifice of steel and concrete in the city is merely in material, size, structure, expense and purpose, and does not prove imperfection in either, for both may be perfectly constructed for the purpose they are meant to serve. Thus it is with the wagon pulled by oxen, the coaches of the aristocratic Victorian era, the roaring locomotive, and the mechanics of jet propulsion. It should not be difficult to see as much perfection in the civilization of two thousand years ago as we believe we see in that of today. We are advancing in knowledge and therefore we invent new things, but the old ones possessed the necessary adequacy for their era.

The same condition applies to the relative characteristics of creatures in different parts of the world and their different requirements. Mosquitos cannot exist at the North Pole, nor fish on dry land —with the exception of the lung-fish. Yet we do not designate either as imperfect because of these limitations. Each, according to its innate characteristics, functions and multiplies. We do not expect more.

Man also functions under this law. Each race of man has its own hereditary qualities, and with them different or similiar environment conditions which in varying combinations have produced different customs, behavior, and types of individuals. People near the sea breed fishermen, but those of the rugged Nova Scotia coasts differ radically in temperament and ideas from those of the milder South Pacific islands. Yet each in his own sphere has adapted to the requirements of his environment, and each is the product of his inherited characteristics.

Neanderthal Man, with his bent knees, stooped shoulders and

small frontal lobe, was not a mistake of Nature but an effect resulting from a certain combination of genes allowing for certain physical and mental qualifications. There are no "mistakes" in Nature. Her laws are established. All creation is the result of heredity and the stress of environmental influence. The combined effects of these two factors, according to the relative strength or weakness of each, produces the net result. A crooked tree, or a crooked man or beast is not a mistake, but the result of a certain combination of factors.

The human mechanism, endowed with intellectual attributes, is continually adjusting itself to new conditions. Its differences of opinion as in educational systems, forms of administration, concepts of morality, ethics, etc., are only relative, and have not the least reflection upon the significance of man himself. No imperfection can be attributed to any product of Nature because of its difference to another product. Each represents the perfection of cause and effect.

Imperfection could be justly attributed to Nature if her laws did not consistently follow their prescribed course. But such an exception is not to be found. Everything in Nature is governed by the law of "relativity", that is the relative influence of one cause working upon another cause and thus producing the only effect that could result from such a combination of causes.

The differences between men in their methods of formulating ideas, in their ability to think, in the ways in which they arrive at judgment, and in their reasoning powers, can be compared with the differences between all other creations of Nature or of man. Every mechanism expresses its characteristics according to its innate qualities. In man the combination of heredity, environment and training, each acting relatively upon the other, provides a perfect law under which we can find sufficient justification for Nature's creation of both the genius and the imbecile. Under this same law we may classify all mental defects—the moron, imbecile and idiot as well as all insanity. Every physical and intellectual distinction is the result of differences in heredity, environment and training. According to Nature, only one result could be obtained, unless the ratio of the three contributory causes be altered in some way, thus altering, to

that extent, the orginal effect.

Perfection and imperfection as expressed by Nature and interpreted by man are not one and the same thing. The perfection of Nature is the omniscient, omnipotent action of cause and effect which never varies and is incapable of partiality or ideas. On the other hand, man's interpretation of perfection and imperfection, if not based on natural cause and effect, is constantly variable, depending upon his concepts and desires. Therefore if man would understand true perfection, he must seek it in the knowledge of universal law. If he understands the laws of Nature he will not call "imperfect" that which has perfectly followed the inevitable determinism of cause and effect.

Einstein's hopeful commentary in his book "Physics and Reality" gives us promise of that understanding: "The most incomprehensible thing about the world is that it is comprehensible."

Nature provides the answers; we have only to find them. In the laws of Nature is the norm of perfection.

THE WISDOM of the centuries has not been able to suggest a better meaning for the earthly life, than that it is a prliminary training in living itself. The goal of civilization, our sociologists tell us, is a rational, ethical democracy. Our political students insist that the foremost danger of the nation is the lack of spirit of social service. The greatest needs of the individual man are always character, happiness, and social efficiency. If these are even approximately correct answers to our questions, then the deepest demands to be made upon an educational system are, that, so far as it may, it should give wisdom in living that should insure character and happiness to the individual, and that spirit of social service that should make men efficient factors in bringing on the coming rational and ethical democracy.

—Henry Churchill King, D. D.

EDITORIALS

For A Close Relationship Of All People

THE CHIEF need of nations today is to understand each other in the presence of the chaotic condition which exists throughout the world; and furthermore to have some conception of why it exists. One may say it is due to World War II. True. But world war II did not just happen. That statement answers nothing. It is impossible to enumerate all the reasons for our present plight; but it is associated with the uncompensated changes that have come to civilization during the past century and a half; to the problems pushed aside unsolved; to the rivalries, particularly the uncontrolled rivalries between nations; to the lack of a strong ethical, moral and religious sentiment dominating the action of peoples and nations.

The peoples of the Western World, including the United States, have increased from 180 million in 1800 to about 600 million at the present time,—an increase greater than during twelve preceding centuries. With this increase in numbers there was a marked increase in the social and economic level of the people, and a gradual assumption of political responsibility. For the first time the peoples of the world began to assume interest, activity and even leadership in national politics.

Also, coincident with this increase in population, science and technology developed and this changed the population from an agricultural to a city population—from individual craftsmanship to a collective economy. Rapid transportation and instant transmission of intelligence brought each one into close relationship with others.

There is now no such thing as isolation. Even the lands of the primitive races are no longer isolated. In no place has advancement been greater than in the United States.

Science and technology have carried the Western World forward a thousand years in the industrial pursuits and in the satisfaction of the needs of man. But ethically, spiritually and socially the great mass of the people is still a hundred years or more in the rear.

Scientific advancement has ushered in an era of specialization—specialization in every phase of endeavor: medicine, law, industry, finance, education—and each specialty has carried itself to a high state of perfection. This has been attained at the expense of wider knowledge and with unequal concern for those outside the specialty. The result has been a disregard for the social and humanitarian principles which should have been developed along with our scientific advancement.

Unfortunately, attainment of a high position in a specialty has made the successful individual feel a superiority over all others less successful—not only those in his specialty but in other specialties as well. It has given him a feeling of positiveness in his knowledge on other subjects whether he has studied them or not. A successful industrialist, financier or professional man does not hesitate to express an opinion on many problems even though he may have given them no study. Subjects of greatest importance to his success require intense study; those of greatest importance to others are often passed upon by intuition. Result—lack of reason for many acts.

Unfortunately, those who have attained a high position in industry, finance, commerce, or in the professions are attempting to control the progress of the world which they, themselves do not understand. Disregarding the social, cultural and political conditions of other peoples, they think what has made them successful will make others so. What we need is a study of all problems of all phases of civilization and a recognition of the fact that we can not develop in a one-sided manner and have a happy, contented world. All nations are bound together socially, economically and culturally as they have

never been before. People can attain today what they did not dare strive for a century and two centuries ago. Education must fit us to live with others. We must learn to know and appreciate our neighbors who are now brought so near to us by modern transportation and transmission of intelligence.

Another important factor today is the loss of leadership in Europe. Europe has furnished leadership for the world during several centuries past. Today the nations of Europe lack leadership themselves and they find themselves floundering, unable longer to lead the world. Unfortunately, leadership has been cast upon the United States of America because of her strength and industrial accomplishments. This in spite of the fact that she has always been an isolated nation, thinking in terms of her own problems, her own prosperity, with little attention to the interest of outside nations—except those with which she had commercial relations. The result is that the leadership is forced upon us without preparation, and there is too much of a tendency to try to solve the problems of the world from our own standpoint. Nations whose heritage goes back a thousand years have a culture and a civilization that we, with our boasted modernity, can not understand. They can not understand ours, nor we theirs, no matter how willing to do so.

Conflict in culture and habits breeds distrust, fear and antagonisms. A strong nation is a feared nation, no matter how good its intensions. It will always be suspected until it has proved itself worthy of trust; and until all nations are united in universal brotherhood in one world.

The peoples of the world today need to be relieved of fear so they may assume their usual pursuits of happiness without being afraid. But something more is necessary too. Altruism and humanism must dominate the thought and action of the peoples of the world. As the submerged peoples of the world advance in opportunities they produce leaders which show that the term "inferior" applies largely to lack of opportunity. Modern science in technology and medicine will bring health and economic opportunity to the entire world within

another century unless we permit civilization to be destroyed by the weapons devised by the present generation. This new world requires a greater understanding—a greater charity, greater humanism—than were required of isolated nations. One World must be for all the people regardless of race or creed; a world in which all individuals will arise to a new dignity.

In a high state of civilization more must be satisfied than economic needs. Wealth and success alone can not make a rounded satisfied life. But success and accomplishment which benefit the people as a whole raise their standard of living and aid them in enjoying to their capacity of enjoyment is a worthy attainment that should give satisfaction. All work—all accomplishment—is noble. Each can add according to his opportunity. We need a new definition of success—one from which the brotherhood of man is not absent.

We can see that improved environment can produce leaders in all walks of life—even those from families of low economic levels. We do not know how much the world has been held back in progress by the loss of human material, which has been held down by the environment in which they were born and from which they did not escape. One can not foresee, but he can dream of the effects of education, sanitation, technology and industrialization upon Asia's millions in the coming hundred years. These are all human beings to be united in a universal brotherhoood.

The principle of mutual interdependence is seen everywhere. The relief of economic distress will only partly solve the problems of the people of today. The whole world has been struggling for better economic conditions. Great progress has been made. But people must have something that will create within them a self-respect, a feeling of value. This can come only by becoming a part of the peoples as a whole. Education must displace prejudice and distrust. Self-respect must be aroused in all peoples.

This is no time for self-satisfaction on the part of the leading nations of the world, but a time for great humiliation. We have reached such a high pinnacle of scientific success that we have brought civilization to the brink of destruction; and we are so intoxicated by our accomplishment that we are in danger of not knowing what to do about it. We are in the era of atomic energy and the time-clock is ticking away not by seconds or minutes but by days and months and years—and yet we fail to see that the nations of the world must adjust their differences or be destroyed by our accomplishments. We need trust in humanity—agreement not disagreement—love for man not hate—brotherhood not dissension—and we need it quickly.

The New Century Foundation has as its motto, *Brotherhood of Humanity*. This motto is a recognition of the need of a close relationship of all peoples—a recognition of One World. Those of us who seem to be in a more fortunate position than others have greater responsibility. We must get our minds and hearts right if we would help others. There is great misunderstanding on the part of all, but some of it can be overcome by effort. The goal is a world fit for humanity at its best.

What Can We Do?

GOOD PEOPLE EVERYWHERE are perplexed. Atom bombs are being tested and prepared for use. Fallout shelters are being urged either to "demonstrate our sincerity" (Kahn) or to "save 90% of the population and only lose 20,000,000 lives" (Kahn and Teller). Should this be our emphasis?

Negotiating for an end to bomb testing while lighting the fuse for a series of explosions was a grave insult to the West. The negotiation was, one can readily assume, for the purpose of gaining military advantage. How should negotiation be carried on in such circumstances?

Military men have a plan for each kind of war, little and big, aggressive and retaliatory, but where is the skill to plan a program to attract the admiration and love of free men?

Each nation must examine its own resources. Indeed, each person should do so. What kind of activity do we do well?—a Cuban invasion? Suez? Korea? A UNICEF Program? A Marshall Plan? A Peace Corps Program?

Each person and each nation can, by examining successes and failures, find the measure of true character and development. We must do those things which we do well. We must be honest, be definite, be firm, be patient, and in all things have a reverence for life. The conscience of our people will, we trust, keep atom tests and bombs out of the atmosphere. We must have the understanding, patience, and persistence to join the World Court or set up a functioning organization which will settle international disputes peaceably—and soon.

An Appeal To Abolish Capital Punishment

The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes.
—The Merchant of Venice

OUR AIM AND OBJECTS:

"To abolish Capital Punishment."
"To assist those who are or have been in prison to establish themselves in honorable positions in life."

IN PURSUANCE of these objects and to make an appeal to the public of all of America which still retain the death penalty among their statutes, and to the enlightened public throughout the world; and in particular to appeal to the Governor of the State of California mercifully to exercise his power of clemency and to commute the death sentences in all cases that may come before him. The following resolutions are suggested:

WHEREAS: Among the enlightened and serioulsy thinking people of all civilized countries there is a growing recognition of human solidarity and the Brotherhood and mutual interdependence of all men, and a recognition that Society as a whole is responsible for the conditions that result in crime; and further, that being responsible it is the duty of Society and the State to reform and not merely to punish the criminal—which responsibility is virtually denied by the execution of the death sentence; and

WHEREAS: Society as a whole, represented by the State, has an equal responsibility with the individual to display those attributes which distinguish man from the brute, and to follow the highest dictates of virtue and of humanity as well as those

of divine law; and hence the divine command, re-echoed by Jesus: "Thou shalt not kill," applies to and is equally binding on the State as on the individual, the State being equally bound with the individual to respect the laws of the State. and not to commit an offense against any of its laws, such as the taking of life; and

WHEREAS: In retaining the death penalty among its statutes the State virtually arrogates to itself supreme right which belongs to Deity alone; *viz.*, the taking of life, man's sacred possession and inalienable right; and

WHEREAS: There is a growing distrust of the efficacy, humanity and commonsense of Capital Punishment, and a growing revolt of thinking people against this method of dealing with the heinous offense of murder by repeating it judicially, in cold blood; and

WHEREAS: By executing the sentence of Capital Punishment the State commits an act which, committed by an individual, it condemns, which act is irrevocable and in many instances has been inflicted upon persons who have afterwards been found innocent, in which instances the State stands convicted of crime, not merely of blunder; and

WHEREAS: The protection of Society can be assured and safeguarded by the proper restraint—by incarceration—of the criminal, permitting the exercise of humane, remedial and educative measures for his reform and possible restoration as a useful and honorable member of Society;

Now, therefore, be it

RESOLVED: That, and we do hereby most earnestly protest against the infliction of the death penalty, and make this appeal for the Abolishment of Capital Punishment, which violates the sacredness of human life:

RESOLVED: That we appeal to and call upon every enlightened citizen of the United States of America, and upon the entire

humanity of the Twentieth Century to arise and proclaim itself in recognition of the duty and obligation of man to man, and brother to brother.

—NEW CENTURY FOUNDATION—*A Brotherhood of Humanity*

TRUTH

FOR ages past, mankind has sought
The good, the wise, and true;
Yet differ so, in what they think,
In what they say, and do.
Truth is, of course, the thoughts we have
Which happen to agree,
To correspond, in every way,
With some reality.

How oft we find, when looking back,
Conclusions, then deemed true,
Have proved unsound, and given place
For other points of view.
In science and philosophy
Such changes we may see;
And also, far more prominent,
In our theology.

This thought should give encouragement
To all who forward press
Toward the goal, the common goal
Of human happiness.
The road to Knowledge is beset
By countless fallacies;
But as we onward press, no doubt,
Truth will dispose of these.

C. E. Ratcliffe

Atmospheres

Dora E. Hecht

THE potency of invisible, inaudible, and intangible things is perhaps nowhere more generally realized and acknowledged than in regard to what is termed atmosphere. Alike from an individual and from a group, a fluidic something seems to emanate, volatile and elusive, yet often definite in its effects. At one time provocative of action, at another of thought, at another inhibiting all but feeling and emotion --a strongly-charged atmosphere may be as dangerous or as helpful as the higher voltages of the electricity it seems to resemble.

Who has not felt, even if he has not realized, the extraordinary frigidity of an orthodox mental (not to say intellectual) atmosphere, and the varying heat of the tumultuously emotional atmosphere? Who has not experienced the sense of ease emanating from a congenial atmosphere, while the self-same external conditions may at other times render him awkward and tongue-tied? The stony silence with which unwanted information is greeted, the uninterested attitude or make-believe sympathy so frequently encountered—are all but outward signs of an uncongenial atmosphere; whereas to find oneself compelled continually to surpass oneself, to live, as it were, both inwardly and outwardly at ease, and yet at high pressure, seems to be evidence of a congeniality as rare as it is valuable.

Obviously, it is during childhood and adolescence that atmosphere is most potent from the physical and emotional viewpoint; and much of the value of school and college life probably lies in the peculiar qualities of those potencies. This is natural, since the home, being a workshop, play-and resting-place, for the adult, cannot reasonably be expected always to provide that constant element of fluidity which the growing mind and heart need. Youth craves space—mental, emotional, and spiritual as well as physical—and the denial or re-

striction of movement in any one of these spheres inevitably tends to confine growth, if not to inhibit it. The adventurous spirit natural to youth requires opportunity and freedom for its development, and the restricting and confining atmospheres of a former generation (to which inevitably most parents belong) may easily shackle and hinder incipient efforts towards mental and spiritual growth.

Retirement into his own atmosphere, or even the possibility of such retirement, seems indeed to be the hallmark of a truly civilized existence. To this the herd-living still so prevalent or customary in school and home appears to maintain barriers, the destruction of which is essential if the true individuality of each person—male and female, adult and child—is to have a chance to emerge and develop. Freedom in this respect seems to be of the very essence of civilized life, albeit the habit or frequent necessity of sharing rooms and even beds (this last happily is now disappearing) is wholly adverse to development.

Many a sensitive—child or adult—suffers terribly from this lack of privacy, found even in so-called cultured homes, and resorts to all manner of expedients and subterfuges in order to steal a time of seclusion, a time of being in his own atmosphere. To make this a form of wrongdoing was undoubtedly frequent in the Nineteenth Century, so little was it realized that compulsory being with others is not sociability, nor herd-living identical with love of one's fellows.

Moreever, it is not merely a matter of age; each individual—even a child—has his own atmosphere may or may not be congenial (viz., tending towards expansion—the greatest need of the child as also of many adults). Apparently neither will nor affection control this congeniality, which appears to be, as it were, as clearly a case of the possibility of mixing, as though the elements concerned consisted of chemical components. Either two atmospheres mix or they do not, and neither blame nor virtue accrues from this fact; it is merely a chemical proposition for which the only solution appears to lie in analysis and consequent action.

The question of atmospheres may be elucidated by applying chemical analogies of solution and other changes. Salt is not made sweet by the addition of glucose, although it may be neutralized and dissolved by other elements. Again, the fluidity of water makes it take the form of its receptacle, but it does not thereby acquire the latter's attributes and possibilities of use. Similarly, the "watery" (dreamy) child may acquire the positive mental habits of an "earthy" (the word is used in no derogatory sense) environment without assimilating the capacity for initiating and carrying out practical activities, which are the supreme values of the "earth" person. Any assimilation that may occur will probably be at a much lower level, seeing that they are artificially acquired and not part of normal development.

Further, the pulverization of earth by fire cannot be accorded the value or potentialities of steam, although in both cases the change of condition is produced by heat. High temperature may even be dangerous in connection with certain substances, and the fact affords an analogy which, if rightly considered, might be serviceable in preventing the useless or wanton admixture of atmospheres so often attempted, *except when such are brought about for definitely social and collective purposes.*

This is a cogent point. For although some individuals attain their highest efficiency and purpose in and through social and collective effort, there are doubtless others of whom the reverse must be said. That does not mean that either has more or less individual uniqueness, but rather that the modes of attainment and expression are different. Each must and should attain to the full functioning of selfhood which, at every age and stage of development, is true happiness. To this end the one retreats into his own atmosphere and thence creates his mite of social service, whilst the other, seeking to merge his atmosphere with that of others, bestows on his fellows the effulgence of his inmost being. Thus each attains and each bestows. *Fruition comes through atmosphere.*

Were this fact understood and more generally acted upon, both

greater coherence and intensity of living, and the true satisfaction and happiness which come from the discharge of energy along lines indicated by selfhood, would be more frequently met with. As things are, obedience to the dictates of a spuriously socialized conscience, and dread of individual uniqueness—being "peculiar" is a bugbear to many—too often impede and hamper that *evolution of self-hood, as and for social service,* which appears to be the lawful means and object of human development. It is impossible to conceive how different the world would be if the embargo on selfhood and the confusion of ideas respecting duty, pleasure and service, usually so prevalent, were removed. Then the way would be open for a truly civilized—not to say cultured—mode of living, varying infinitely, in accordance with the infinite varieties of mankind's need for self-expression and development.

By reason of his age, youth is unable to view the question of atmospheres dispassionately and objectively, however much he feels their potency and prejudicial or beneficial effects. He knows, often only too well, that he "makes an ass of himself," or behaves himself badly, in one atmosphere, whilst in another, under similar conditions, he behaves himself as though he were both wise and childlike. The disparity in his demeanor and conduct may even disturb him, but being young he will probably attribute his difficulties to personalities rather than to the elusive potency of atmosphere.

But it is not only in childhood and youth that the potency of atmosphere becomes evident; at every age sensitive natures react to and are influenced by atmospheres of divers kinds and descriptions. The present seems to be an age when such sensitiveness is so common as to call for its recognition not only by educationalists but also by society in general. The study of atmosphere and of what might be termed inner atmospherics is not likely to be popular among students of the exact sciences, since, in this sense, atmosphere appears to be far more intensive and insidious than exact. Such study may possibly, among other things, lead to the discrimination and differentiation of people under the guise of their chemical analogies. For instance,

"watery" people will be recognized as being inevitably dried up and rendered temporarily impotent by fiery atmosphere, whilst they may be reduced to mud—*viz.*, compelled to accentuate their least developed qualities—by too much earth. Air, on the other hand, may for them denote expansion, and give the possibility of heat and pressure turning water into steam, thereby causing its heaviness to disappear.

Viewed from the cosmic standpoint of air, earth, fire and water, the question of atmosphere should ultimately be freed from the mire of personalities into which it so often tends to sink. For then the admixture of the personal equation falls into its due and proper place, a place which at most must be relatively insignificant. The present age, however, seems to like to emphasize and often to exaggerate personal factors, possibly in part as a reaction to the attitude of preceding ages, when the individual hardly appeared to count at all. Now, however, we seem to be in some danger of being (or of thinking ourselves) over-individualized, a fact which in itself appears to be just as inimical to individual uniquences as it is to the spread of that social solidarity of which individuality is the true basis. In this, as in everything, the happy mean must be sought and found ere *the coordination of atmospheres*, and not their ignoring or attempted compulsory fusion, can become the basis of that cooperation which underlies the truest labor.

The solidarity of functioning and unity of atmospheres, coupled with the realization of their inevitable differences, appears to supply a truly solid foundation upon which such differentiation as man is able to attain may rest with safety. Unity in diversity of atmospheres, the interpenetrability of which is recognized as contingent upon non-personal factors, should certainly tend to help to bring about a more stable condition of the body politic, as well as a more fluidic condition of the individual.

Hitherto, it has in a great measure been the custom to regard man from the point of view of tendency and derivation. May we not now be on the verge of a new standpoint, from which the efficiency and urgency of the moment, the utter intensity and concentration of

daily living, will become both the keynote and standard of human life? Until now, so few, so very few, people have done more than merely exist, painfully collecting, preserving and expending the means (as they conceive them) of such existence. They gather fruits, of their own or others' seeking; they scatter seeds, at random and often without regard to soil or culture, and till the ground with virtuous effort but scant knowledge. And what is the outcome? Information for those who can receive it, but little save physical and sensational stimuli for the countless multitude who cannot assimilate mental food. How could it be otherwise while herd-life rules and the deterrent atmosphere of unevolved individuals (i.e., of those who are but partially living) is still unconquered?

The awakened man, however, being alive to the potency of atmosphere, is careful and aware in particular with regard to what he dares to repress. For him, repression signifies danger, since he knows that repressed elements of thought, feeling and emotion constitute the basis from which atmosphere emanates. To him, a clean man is one whose repressions are inoffensive, nothing to be ashamed of, and therefore atmospherically innocuous.

But as things are, most people repress and put away out of consciousness whatever they may have discovered in themselves or in others which savors of the animal origin of the race. That is disastrous and the cause of endless difficulties. For, notably, the child —and indeed all who are sensitive—is far more vitally affected and influenced by atmosphere than by conduct, deeds or verbal admonition. He senses, as it were, the passions he is never permitted to see, so firm and fixed are those wise repressions. Wise? Yes, undoubtedly wise, since did the child witness ebullitions of primitive fury, elemental greed and so forth, all possibility of adulthood preserving even the semblance of dignity and of imperturbability as a claim to respect, were gone forever.

The potency of atmosphere is indeed nowhere more patent than where repression is concerned, the atmosphere of repressed emotion being often reflected and evidenced by the weaker members of the

environment, particularly by children. An instant of this comes to mind: when a child, infuriated by some act in a household of constant repression, cries, all unconsciously, "It is you who make me naughty, Mummy!"—and thereby utters truth.

But not only repressed emotion vitiates atmosphere and renders the best external conditions unwholesome, if not altogether impossible, for the sensitive, particularly children. Many a child has experienced the deterrent or coercive quality of an atmosphere where all that is unknown or not cognizable by certain definite means (usually the intellect) is taboo. Adventure is impossible in such an atmosphere, and since by adventure mankind lives, spiritually, physically and emotionally, at ever-increasing norms of suitable output and possible intensity, it hardly seems extravagant to attribute much of the mediocrity of modern life to the frequency of a deterrent element in atmosphere, if not also in fact.

The oft-quoted saying of the much harassed mother, "What are you doing, Billy? Then, don't!" exemplifies an atmosphere in which judgment appears to be latent, and misunderstanding to lie, so to say, round the corner. These things affect consciousness and inhibit or distort action as effectively in the case of the sensitive as they would were they actually insurmountable obstacles on the path of his natural expression.

Mention should be made also of the dangers of an atmosphere of indulgence, the chief of which seems to lie in the bias toward *unconscious indulgence and conscious severity* to which it may easily lead. Such a reaction is dangerous, because, not being controlled by conscious reason, will and so forth, the indulgence is liable to seize on the involuntary part of man's makeup, making use of what should be automatic functioning for its expression. So many of man's physical functions act automatically and without the connivance of the will, etc., that physical well-being may often be lessened, if not actually endangered, by inappropriate and therefore inexpedient indulgence and severity. For instance, it is one thing to stop a person from walking and another to interfere with the mechanism of walking; the

latter is, or should be, unconscious, whilst the former is subject to will, desire and so forth. Instances have, however, been known where the automatic functioning of the pedestrian has been stopped by the descent into the unconscious of the will, which normally should obviously have confined its functioning to the *incidence* of walking and should not have affected its mechanism.

As a matter of fact, unconsciousness of atmosphere may be as much a hindrance as a help, as is shown by the above-mentioned instance, in which, an indulgent atmosphere having remained unrecognized and its continuation consequently unconscious, a stoppage of involuntary functioning resulted. Doubtless, this is rather an extreme example, but difficulties of many kinds, mental and emotional as well as physical, may very possibly often be due to such unconscions reactions and actions. In every case it is well to remember that effort, strenuousness, is the normal attitude of both child and healthy adult, for both of whom congeniality of atmosphere involves freedom to function intensively.

The "strait-laced" atmosphere of our parents' childhood is happily no longer a common inheritance. But it may be doubted whether an atmosphere of license is any more favorable to free and full development. Unfortunately, few people seem to be able to realize the enormous gulf set by nature between liberty and license, or to see that the truly free are more bound by the law of their own being than the most rigidly fettered by externals. After all, license is but an attempt to follow a law of one's own or others' devising, whilst freedom, in the true sense, bestows liberty to ignore all but the social law and the urgent necessities of one's own nature. By many people, however, freedom has never been clearly differentiated from license, with the result that instead of granting children essential modes of freedom, indulgence amounting sometimes to licentiousness is permitted, with pernicious consequences alike to individual and environment.

A licentious atmosphere, of what ever kind it may be, seems indeed to be so extraordinarily prejudicial to human development

that almost superhuman efforts are needed ere a sensitive can emerge from it and achieve freedom. A sensitive, yes; but what about the insensitive, the ordinary, matter of-fact, unimaginative and unimpressionable individual? How will such an atmosphere affect him? probably either by rendering him more than usually strait-laced—an unconscious defensive reaction—or by engulfing him in some equally energized, albeit not necessarily identical, kind of indulgence. Whether either result is more beneficial, or at least less injurious, to the individual and his environment than the other, is left to the imagination of the reader.

One fact is certain: just as a healthy garden plant requires support, protection and guidance (i.e., transplanting) during its early growth, so the child, whether sensitive or insensitive, needs the support of an appropriately free atmosphere—a matter of individual adjustment far more than of social condition—if its early growth is not to be hampered, distorted and impoverished. The natural beauty of everyone must have its chance: a free field, and neither favor nor pressure of any kind. Then, only, can atmosphere be relegated to the secondary place it should naturally occupy.

* * *

This analysis of various kinds of atmosphere is an endeavor to help towards the preparation, firstly, for the conscious revision, secondly, elimination, of such as are unappropriate and archaic, and to point the way to the ultimate abolition of atmosphere in so far as it forms a deterrent, provocative or partially paralyzing factor in human existence.

HAVE PATIENCE with all things, but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instanly set about remedying them—every day begin the task anew.

—St. Francis De Sales

The New Breed

Sydney J. Taylor

THERE IS a new breed amongst us. These are the few who cannot be classified in today's world with its current values. Who are a contradiction to our present way of life. In the Soviet Union they might well be sent to Siberia as a threat to the State and to Communism. In the United States they will be viewed with suspicion by the Federal Bureau of Investigation and those who emphasize present-day Americanism. Yet what is there about this new breed that they should be viewed with hostility by the two opposing economic champions?

There are the few who stand for a way of life that is above both idealogies yet embraces something of each. These are the men and women who see all life as a manifestation of the Divine. Who are aware of the spiritual nature of all, who reverence life in all its forms. Who are incapable of war, of cruelty, of selfishness, for they see all men as brothers.

This new breed is not understood in the U.S.S.R. with its present materialistic concepts. When one is not understood, he is feared, and so is considered dangerous and treated accordingly. These are the men who see the necessity for the greatest physical and social progress for all peoples. Who strive for changes that will bring basic security to all, so that each can develop his own unique Divine Nature. Who speak against and deplore those aspects of economic and political life that create or strengthen the barriers of wealth, of poverty, of race, of religion, and the present danger of war and destruction. Who seek to alleviate the fears, the insecurity created by competition, by selfishness, of the constant striving after material possessions, by endeavoring to bring to reality a cooperative way of life. A way of life that is orderly, and inspiring, whose motivation

is the greatest good for the greatest number. They are the ones who think in terms of universals and what will bring these universals about.

This is the breed that will be viewed with suspicion, will be looked upon as dangerous by the security agencies by tradition. For States, by those with vested interest or enslaved by tradition. For these new ones bow not in reverence to the familiar institutions, to the credo of armed might, or to great wealth. Rather do they see in these aspects of our national life barriers to the unfoldment and expression of the Divine in each.

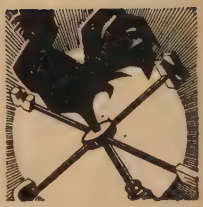
This is the new breed amongst us. Both men and women, few in number, but becoming more evident. These are the citizens of tomorrow; the ones for whom the future is being shaped. That is why they are a contradiction, why they cannot be classified properly by today's values. They are beyond our present way, for they are spiritually motivated.

They encompass all life because they recognize all life. This is the new breed amongst us. Have we the courage to be one of them?

WE NEED TO BE CONCERNED with the heritage we pass to those generations following ours. We need to clarify our purposes and be willing to take a stand on great moral issues now before us. For it will be in the areas of philosophy and imagination, rather than military technology that **will determine which way the underdeveloped nations will turn in the next decade. The courage and dedication of our youth as exemplified in the Sit-In movement in America and in student revolts in Korea, Japan ,and Cuba, are hopeful signs that democracy in action is on the move and that the future is hopeful.**

—Donald Cox

WEATHER VANE



SCIENTISTS DEAL A BLOW TO RACE PREJUDICE

Alfred Metraux

RACE PREJUDICE is in the news once more. Outbreaks of anti-Semitism in several countries, riots in South Africa, the struggle for integration in the United States, the bitterness of former colonized peoples and national hatreds, all serve to remind us that the cruel ideology of race prejudice is continuing to play a major role in the modern world. Race prejudice in a benign or violent form is felt by a goodly number of our contemporaries. There are few people who do not believe that a difference in the colour of one's skin or in the shape of one's nose does not correspond to intellectual and moral differences.

In the past, the concept of racial or national superiority sought its justification in religion or civilization. Today, race prejudice poses as a scientific doctrine. From Gobineau to Rosenberg by way of Vacher de la Pouge, Chamberlain and others, advocates of white supremacy and anti-Semitic nationalists have been easing their consciences in the name of biology, sociology and history. So-called statistics have been compiled and "psychological tests" have been invented to justify discrimination, oppression and genocide.

Scientists worthy of the name could not remain indifferent to such a use of science. For half a century, patiently, prudently and methodically, they have refuted each of the charges or the alleged

discoveries of so-called scientific racism. Their conclusions, presented by ten well-known specialists, are set forth in *Race and Science*, a collection of essays just published under the auspices of Unesco by the Columbia University Press.

In this book, anthropologists, ethnographers, biologists and sociologists offer, in clear and readable form, the contributions which their respective branches of science have made to the race question. They have tried to describe the present status of research while avoiding any emotional or ethical statement. Not only have they closely analyzed and refuted the arguments of their opponents, but they have also studied the nature of race prejudice itself and the myths upon which it feeds. They have not sought to make propaganda or level charges, but merely to confront theories with facts. And the variety of the opinions found in the book is proof of the contributors' spirit of independence and their respect for truth.

TEACHERS' TRAVEL CLUB IN CEYLON

Sixteen Ceylonese teachers are visiting eleven countries this year on a study tour led by Mr. H. P. Jayawardena, who is currently preparing a world atlas for schools in Ceylon. They are members of a club formed to enable teachers to spend their vacations learning about other countries and their educational systems. The club has more than 500 members who save for several years in order to join one of the tours.

EDUCATIONAL PUBLISHERS MEET IN GENEVA

A MEETING of educational publishers from 22 countries, organized by Unesco, was held in Geneva during July. It was the first meeting of its kind called by Unesco, though the Organization has, in the past, arranged for meetings for educational and textbook editors.

The meeting discussed possibilities of international co-operation in the preparation and production of textbooks; textbooks and international understanding; and the activities of Unesco and the International Bureau of Education in relation to textbooks.

The need for increasing the supply of good textbooks adapted to local conditions has been listed high among priorities by educational leaders in Africa, Asia, the Arab States and Latin America. International assistance to help meet this need has, in some cases, a long history, based mainly on private initiative, and was the subject of much discussion at the meeting.

Member States have called on Unesco for help in this field to supplement what is being done privately or bilaterally and a programme of work has been developed. The Unesco Secretariat felt, however, that it could contribute to increasing co-operation between countries and also expand its own programme along sound lines by bringing together representatives of national textbook publishers within an international framework.

(UNESCO)

WE have definitely accepted the democratic process. Why have we accepted it? Well, for a variety of reasons. Because we think that in the final analysis it promotes the growth of human beings and of society; because, as we have said in our Constitution, we attach great value to individual freedom; because we want the creative and the adventurous spirit of man to grow. It is not enough for us merely to produce the material goods of the world. We do want high standards of living, but not at the cost of man's creative spirit, his creative energy, his spirit of adventure; not at the cost of all those fine things of life which have ennobled man throughout the ages. Democracy is not merely a question of elections.

—Jawaharlal Nehru

Indian Democracy And Representative Government

T. N. Singh

WITH nearly 200 million persons entitled to cast their votes at a general election, India has been rightly described as the biggest democracy in the world. Every adult above the age of eighteen has got the right of vote. Members of the Lower Houses in the States as well as in the Central Parliament are directly elected by a large electorate. On an average there are about three hundred and fifty thousand voters in a Central Parliamentary constituency, while a constituency of a State legislature consists of fifty to sixty thousand voters. Every voter, at the time of general elections (i.e. when elections are held to the State as well as Central Legislatures), casts two votes—one for the candidate of the State legislature and the other for that of the Parliament. Considering that the State or Central Parliamentary Constituencies are large and extensive, the percentage of votes cast to the total number of voters at the last two general elections compares favourably with many highly developed democratic States. The percentage of the voters who exercised the right to vote in the two general elections to the total number of voters was 51.6 in 1951-52 and 47.5 in 1956-57.

I have had occasion to fight more than one general election and even organise elections before Independence when the franchise was very limited and based on property rights. I have no hesitation in saying that the people of India have by and large accepted Democracy as a vital part of the country's political system. I have not come to this view because we have had two very successful and peaceful general elections since Independence but because of the lively interest taken by the average voter in the affairs of the country and the

manner in which he tries to influence national policies through his representative. My experience shows that the average voter in India weighs the various issues carefully and then decides as to how he should vote. The voters show a keen appreciation of the important problems before the country. As a matter of fact the changes in our policies, on social and economic matters, have been influenced to a great extent by the views expressed by the people in the country-side at the time of elections.

Elections in India are an exhilarating and thrilling experience not only for the candidates or for the voters but even for the observer or the spectator. Groups of people gather at the village hearths or meeting places almost daily and discuss among themselves the merits of various candidates as also the economic and social policies of different parties. The literate among the voters avidly go through the election literature distributed by the contending parties. They are even read out at small village gatherings for the benefit of the illerate. As a candidate for the Central Parliament with a constituency consisting of more than three hundred and fifty thousand voters I found it very difficult to approach the voters individually. I, therefore, addressed a printed letter and circulated it to a large number of my constituents in each village. These letters were sent by post. I first doubted the wisdom of approaching the voters in this manner. But it was surprising to find that a large number of them had gone through every line of it. Some of them even asked me as to why after having written the letter I had personally come to them.

In many developed countries pamphlets and leaflets are not considered to be an effective media for election propaganda. The effectiveness of the printed election literature in India only proves the active interest the average voter takes in understanding the policies and programmes of various political parties. When a people start taking active interest in the policies and programmes of political parties and try to influence them by their votes, it has to be accepted that such a people will make Democracy function whatever difficulties the Nation may have to face.

The real work of the representatives of the people begins after elections, in the legislatures and outside in the constituencies. Our problems clamouring for solution are many and almost intractable. The per capita income before independence was a little over Rs. 200 per annum. All these centuries the people have lived on subsistence level. Though the country has an abundance of natural resources, little was done in the past to exploit them. The population of India which is more than 400 million to-day is growing at the rapid rate of 2 per cent per year. The national objective is to double the per capita income within the next 10 years and step up national production by nearly 250 per cent. A very large number of the people have to be educated and made literate in the shortest possible time. Democracy in India has set to itself the task of not only running the administration according to the wishes of the people and in an efficient way, but also of planned development in accordance with the wishes and desires of the people.

Some people think that democracy and planned economy cannot go together. Yet the rapid pace at which the national economy has developed during the past ten years has shown that democracy can also achieve astounding results in a short time. How national objectives of social and economic growth are being achieved in India should be a very interesting and fruitful study about the functioning of democratic processes in the pursuit of certain stated objectives within a stated period. The Central Parliament and the State legislatures are considered to be sovereign authorities in their respective fields. The Executive wings of Government both at the Centre and in the States are responsible to their respective legislatures. There is an independent judiciary with the Supreme Court at the Centre and High Courts in all the States. The method of planned development has been accepted by the people and every five-year plan has to get the Parliament's approval before it is launched. The various schemes under the plans and the development programmes have the peoples' willing support and India has never resorted to conscription of large numbers of people for construction work. Dynamic democratic forces are at work and unless some catclysmic world events overtake us or

something untoward happens, India is in the process of writing one of the most glorious chapters in the history of democracies of the world.

In our legislatures, members probably take more interest in the affairs of the country than members in other legislatures do elsewhere. Our young legislators take their business seriously and the attendance in our Parliament compares favourably with that in many other countries. Gradually, committees of the legislatures are becoming more important and powerful. Having been associated with a number of Parliamentary Committees I have no hesitation in saying that they exercise very great influence in the affairs of the country. The interest that the members take in the details of various issues confronting the committees and the manner in which they have been able to influence important policy decisions from time to time and the respect that their decisions command in the House and in the country are evidence of the growing importance of the elected representatives of the people and democratic institutions. The Estimates and the Public Accounts Committees in India have made valuable contributions towards improvement in administrative efficiency and have enhanced the prestige and authority of Parliament. Their influence and sphere of activity are probably wider and more pervasive than anywhere else. Sometimes they appear to go into too many details, but on the whole their work has been appreciated both by the Administration and the country alike. The Parliament and its committees have taken special interest in the national undertakings, for so much depends on their success.

In addition to the formal committees like Public Accounts Committee, the Estimates Committee, the Privileges Committee, etc., there are Informal Consultative Committees of Members of the Legislature which deal with the policies and programmes of individual Ministries. The annual as well as the five-year programmes of the Ministry concerned are discussed in detail at these meetings, where the Ministers concerned are present. In addition, are present the Heads of the Departments who explain to the Members any points

that may be raised. This system of Informal Consultative Committees which is rather unique in India has developed extensively and is an effective means of control which Parliament exercises over the Executive.

—The March of India

THE SOURCES OF JOY IN LIFE

The legitimate sources of joy lie in the direction of faith, faith that is understood as trust or faithfulness.

We should have such trust in life that we can accept each day and enjoy it for what it has, rather than regretting it for what it has not.

We should trust our own bodily wisdom so that we do not torture the body with artificial stimulants and sedations' but nourish it with its proper foods and its proper delights. The body has a means of expressing joy, of rejoicing, with song and dance.

We should have such faith in man that we can love our neighbors, can have the love that teaches us to think of others without thought of self. This is the true ecstasy, this is empathy. And in this empathy we discover that the sorrow, pain, and anxiety that are shared become the sources of a deep and soul-enriching joy.

'And then we may sing
For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
Pleasures, pure and undefiled.
Lord of all to thee we raise
This, our hymn of joyful praise.'

—John Wallece Laws

Karma:
The Law Of Causation

AMONG the numerous Sanskrit words which are fast being absorbed into the ordinary English vocabularly is the word "Karma." Literally it means "action," but its most generally acepted meaning in the popular mind is that process in Nature so aptly described by St. Paul: "Whatsoever a man soweth, that shall he also reap." Karma, in Indian philosophy, embraces not only visible deeds, but also mental and moral actions. Furthermore, its sway is not restricted to the human kingdom, but is universal and, this being so, Karma is looked upon as the basic Law of Nature.

The Law of Causation, recognized by science in the physical universe is extended to the moral and mental universes. The ancient philosopher solved the problem of Fate and Free Will in this Law of Karma, which the modern scientist has not done in his Law of Causation. This profound metaphysical chain cannot be grasped by the modern mind until it has purged itself of false notions of theology, science and philosophy, or the cant of dogmatic sectarian beliefs.

The mind of the modern man, however, is now sufficiently educated to grasp the psychological aspect of Karma as it pertains to his own daily experiences. He can see justice inherent in it, and can appreciate the fact that "it knows not wrath nor pardon," although he may forget this philosophical truth when ills overtake him. While he is quite familiar with the proposition that as a man soweth, so shall he also reap, he is not equally at home with its corollary, that a man is *now and here* reaping that which he has already sowed. The religious dogma of a future heaven or hell, where rewards or punishments will be meted out to him, stands in his way. According to the

doctrine of Karma the future is locked up in the present which, at the same time, is also the unfolding past. Again, man's false understanding of the facts of heredity prompts him to blame his progenitors unto the third and fourth generation for his present afflictions or tendencies. Karma does not negative heredity except as a primary cause; heredity is an instrument for the manifestation of Karmic effects.

The knowledge of the Law of Karma is eminently practical, for it changes the learner's attitude to the problems of life. Since a man reaps as he sows, then it is surely more than worth his while to sow correctly and intelligently. Again, since a man is reaping what he has sowed in the past, then his present obstacles, vicissitudes and sorrows are a legitimate flowering and one, moreover, which is not purposeless. It is taught that—

> Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Of greatest practical value is the fact that it is in the psychological aspect of our being that the seeds of causes are sowed which sprout and become visible effects in our physical nature. The inner purpose is the motor power by which the outer movements manifest.

Generally a man is valued by his words and deeds—and who troubles about his motives, feelings, and thoughts? Intellectual dishonesty is not regarded as a crime; he who looketh on a woman with lust is not called an adulterer; a cesspool mind is not shunned as contagious—for who bothers about another's private thoughts? But the Upanishad says that "Verily a person consists of purpose." Again:—As is his desire, such is his resolve; as is his resolve, such the action he performs; what action he performs, into that does he become changed.

A simple experiment in the laboratory of man's own consciousness will reveal to him the absolute truth of the above, and then he will be able to say:—As I have thought so shall it stand.

An Old Favorite Still Makes Friends

Albert Croissant

NEW PAPERBACK EDITION of the *Tao Te Ching* by Lao-Tse, the old Chinese sage who lived in the sixth century before Christ, a contemporary of Confucius, indicates that this paradoxical old sage still has his followers. His profound book was once obligatory in the training of officials in the ancient Chinese Empires. Every respectable mandarin was once supposed to have in mind and at his tongue's tip Lao-Tse's famous paradoxes.

Old Lao-Tse taught the "Tao," which is really indescribable. According to Giles' translation, he said:

> "All things in Nature work silently. They come into being and possess nothing. They fulfill their functions and make no claim.
>
> When merit has been achieved, do not take it to yourself; for if you do not take it to yourself, it shall never be taken from you.
>
> Goodness strives not, and therefore it is not rebuked.
>
> He that humbles himself shall be preserved entire. He that bends shall be made straight. He that is empty shall be filled. He that is worn out shall be renewed. He who has little shall succeed. He who has much shall go astray."

In another place Lao-Tse continues to teach the old mystery-doctrines: as a matter of fact, all great teachers simply restate the ancient truths, for truth is a timeless, universal thing that exists from age to age. In another spot, Lao-Tse writes:

"Therefore the Sage embraces Unity, and is a model for all

under Heaven. He is free from self-display, therefore he shines forth: from self-assertion, therefore he is distinguished; from self-glorification, therefore he has merit; from self-exaltation, therefore he rises superior to all. Inasmuch as he does not strive, there is no one in the world who can strive with him."

Anyway, it's nice to see a new paperback of old Lao-Tse in the stores.

The Road Ahead

Leonard Wenz

THERE IS NO DOUBT that Mankind is once more on the march. The old foundations are beginning to shake and crumble and things are again fluid. It is not only in the schools and colleges and universities that things are on the move where we have broken the chains that bound us to the past. Some see definite trends of progress on the horizon. Some are advancing toward promising goals. Others bewildered, do what is expedient for them, retreat to what seems to them safe security. There are those who want to push relentlessly ahead, to reach for the stars, to be the first to scale a Mount Everest, to traverse the hot sands of the desert, to penetrate the dark, steaming jungle. That spirit has made known to us, the face of the earth and the fullness thereof. Some would abandon the useless baggage of outworn traditions and folkways and quickly achieve vantage points which they see ahead beckoning them onward and upward. Others too weary, look ahead, regard their burden as a sacred trust and to save it would turn back to the safe confines of the past.

Time and history are relentlessly sweeping us into the future. We cannot go back and if we would there would be no place to go back to. We have a rough and rugged road to travel. The way is long and arduous. Great sacrifices and austerity may be in the offing. All that is human must eventually decay and pass into oblivion if it does

not advance. All that man has accomplished is but a prophecy and a prelude of what he shall achieve. Having learned to ride the waves and the wind, having harnessed the rivers to water the desert, having mastered the earth and the creatures thereon, he must now turn to conquer his own fears, superstitions, suspicions, hatreds, prejudices, largely relics of his primitive past. He has reached that moment in the history of mankind when his very existence has come to depend upon his moral responsibility and the application of ethical considerations to his thoughts and actions. We the sons of revolution must not lack the courage and fortitude for our day which our founding fathers had for theirs.

INNER PEACE

There's a place of peace not far away
Where souls may be at rest,
It's in you now this very day
If you but try the quest.

The truth of Being gives to man
The knowledge and aim of life,
The world of light shows how he can
Live and avoid all strife.

The Soul of Man shines bright and clear
For Spirit knows not death,
Let it shine through you, banish fear,
To the whole of you bring health.

Health of mind and body too,
Energizing every cell,
Giving peace and poise to the inner you
And joy of a life lived well.

—William H. Quant

Faith

Henry E. Scofield

WHAT A MULITUDE of meanings have been conceived to define this word! The true meaning of the word appears to have been completely lost in the metaphysical jargon of what now passes for Christianity. Further confusion follows the breaking down of what used to pass for Christianity into 249 differing sects totaling over 100 million 'believers', in the U.S. alone.

Each believer claims to have 'faith' in his particular branch of religion and little, if any, in any other. It is not reasonable to believe that any one of them is right and the rest wrong. It is time we faced the undeniable fact that there is good in every one of them as well as all other religions in the world.

After thirty-five years study of world religions I have arrived at crossroads where faith, reason and intuition must all be called into account for the blindness of twenty centuries of humanity and their belief in the myths, fallacious interpretations of scripture, senseless rituals and dogmas handed down from tradition to an unsuspecting humanity. And practically without question. But not without warning! Emerson admonished us to be sceptics. We had better start looking behind the doors if we ever expect to get at the truth. Be an opener of doors! Let us not be afraid to look tradition squarely in the eye, and keep looking until the picture clears.

In all of my studies I found the one steady precept of God, Love Thy Neighbor, and practice of the Golden Rule as the foundation for all religion. When you try to go beyond these precepts you get nothing but confusion of creeds, rituals, ceremonies, dogmas and false doctrines, and of course, bigotry, and persecution of non-believers.

The driving force behind the recent, so-called, upsurge in church membership was nothing but fear. It cannot last when the

fearful find there is no security in the church. I have never known God to spare a church in a storm and his lightning strikes one every so often just to remind us of this absence of security therein.

A warning to the clan of "churchianity" has been sounded. Their idol has feet of clay! I would like to sound a note of encouragement to those still clinging to that idol but who have begun to suspect the truth. God is just as potent outside the church as he in within. Humanity needs no other idol than God if they love their brother and practice the Golden Rule. Even Jesus taught this, if the new testament is to be accepted as authority; and without regard for the persons that might have put the words in his mouth.

As long as man is unable to approach God without the church for a crutch he will never know the heavenly bliss of the consciousness of God's presence within his own soul. Just so long as he demands a mediator and insists on wearing a veil he will have to be satisfied with a second-hand God. Without the experience of God first-hand he has nothing to cling to but faith. Faith is an essential in the abscence of knowledge. When knowledge is acquired by experience faith becomes as unnecessary as crutches to a man after he has recovered. Millions know this truth· Judging by the length of time it has taken those few to awaken to this realization our churches need have no fear of losing their congregations for the next hundred generations. The sleep of the innocents is a sound sleep from which they do not awaken easily. It ssems not to be in the power of man to disturb that slumber, and God is a patient God. He will awaken them in his good time. There will be no peace on earth until the last one has experienced God first-hand. In the meantime storm and strife will be the order of the day.

I used to wonder why the churches never preached the great truths contained in the Sermon on the Mount such as: Without righteousness, "Ye shall in no case enter into the kingdom of heaven" Matt. 5;20. and: "Ye cannot serve God and mammon." Whenever man has embarked on one of his unrighteous wars the first group to

pray for his success in the slaughter of his enemies has always been the church group. They never seem to lack the 'faith' that he will succeed. Every big project set up to serve mammon always has its minister, rabbi or priest to pray to God for its success. I have listened many times to ministers condemn their people for the sinners they are but where do they hide when some big industrialist gets caught with his hands in the consumers pocket? If one of them ever advised their congregation to boycott a big crook it must have been on one of the many Sundays I was absent. I still have faith in what I am unable to understand but it is not difficult to understand why the church does not criticize their wealthy constituents when found serving mammon; they are serving mammon themselves and therefore cannot preach otherwise with good conscience. In these circumstances there is little choice for the church.

In the light of the revelations brought to light by the Qumran scrolls, better known as the Dead Sea scrolls, the Church has its hands full justifying much of what has come to be known as "Holy" Scripture, the "Word of God." The lay public is bound to discover the truth as did the Rev. Dr. Charles Frances Potter. His book the "LOST YEARS OF JESUS REVEALED" reveals more than the lost years of Jesus. He states: "The National Council of the Churches of Christ in the United States of America . . . does not consider that one who follows Jesus and tries to live up to his teachings is a real Christian unless he also believes that Jesus was God." and: "It must be remembered that the great majority of the people on the earth, despite nineteen hundred years of Chirstian missionary activity, do not believe Jesus was God." Speaking of the doubts of many Christians who give token or surface allegiance to the church for the sake of family, business, or "rsepectability," he states: "And now those latent smouldering doubts have apparently been fanned into flame by the epochal finds in the caves of Qumran," In closing, Dr. Potter quotes one leading Christian theologian as saying "I don't know what we are going to tell our dear people." To which he replied "You'd better tell them pretty soon."

The Church has had fourteen years since the discovery of the

Scrolls to decide what to tell their 'people'.

With the publication of each new book of revelation of the evidence disclosed in the scrolls comes more candor from the author. You only need read the handwriting on the wall to see that the startling facts of the spurious record of the life of Jesus can not be withheld forever.

This warning was sounded clearly in the nineteeth century by Ralph Waldo Emerson, at which time he correctly prephesied what would happen to traditional religion with the passage of time and conselled the church to prepare for the awakening of the people to the frauds being perpetrated against them. He suffered thirty years of criticism for his trouble and is only now being vindicated.

What happens to faith when we no longer have the image of Jesus? It remains where it should have been all the time, in God. God does not speak through a third person, said Emerson. Until such time, then, as we learn to commune with him through our intuition and have the 'knowledge' of him we will still have to go on faith. When you know him through his laws and understand how to live by his will you no longer need 'faith'.

It seems to me appropriate at this point to repeat a statement by St. Francis de Sales: "The third clause of the Lord's Prayer is repeated daily by millions who have not the slightest intention of letting any 'will be done' except their own." These are the 'millions' that still need an abundance of faith under which to hide their conscience. The Church will always be able to depend on them to fill their pews, it is the only place they feel safe from God's vengeance.

Christianity is in retreat as stated by the Right Rev. James A. Pike, Bishop of the Episcopal Diocese of California (Look Mag. 12-20-60). Millions are wondering where all this smoke is coming from and how much fire there is behind it.

I am not a "ZEN" enthusiast but Hugh Woodworth in his "ZEN. the turn towards LIFE," caught my attention when he stated "Man is simply one more creature, and a sick one, and without even the

wit to see his own sickness, let alone correct it." He was no doubt looking at a sick segment of society and we all know some of them, but it would not be fair to Mr. Woodworth to leave you with that thought when he concluded with: "We must begin to think from a new position. We must be on the alert, not for evidence of man's brilliance, but of his stupidity . . . little do we suspect that a whole world of awareness exists of which we know little or nothing—a world so rich and deep and colorful that it constitutes life itself—a new life and a wonderful one . . . where existence is complete at every moment, and there is sublime rapport with everything in the world." AMEN!

In the absence of integrity in our religion, how can we expect, much less demand, integrity in our industrial and political leaders?

Without honesty in the hearts of men we can hardly expect to find it in the church, where no man speaks for God.

I visualize a pretty rapid abandonment of the old Christian theology in favor of the modern approach to God by individual achievement.

All the fancy intellectual footwork exhibited in standard pulpit oratory, to sidestep recently revealed spiritual dishonesty, cannot much longer deceive the enlightened church membership. That membership is soon going to have to choose between medieval belief and modern knowledge.

So "faith" becomes an elastic word. It has been stretched to cover everything from faith in a God we do not know to just plain faith in faith. In the most commonly accepted use of the word it is essential to peace of mind in the absence of knowledge. We abandon our faith as knowledge takes over. On the other hand faith will always be a prerequisite for viewing the future. For—"What manner of man can know what God will do?"

* * *

Antarctica World's Great Whaling Area

ANTARCTIC WATERS are the earth's great whaling area—probably far too much so. In a half century a recorded total of 1,027,332 of these "monsters of the deep" have been killed there. They have yielded 70,180,796 barrels of oil.

These figures are cited in a report, "The Life Sciences in Antarctica," recently issued by the National Academy of Sciences, based largely on International Geophysical Year observations. The whale report is by Dr. Remington Kellogg, Assistant Secretary of the Smithsonian Institution, and is based largely on the catch statistics issued by the International Bureau of Whaling Statistics.

During the past three seasons of 69 days each 20 factory ships have been busy in Antarctic and sub-Antarctic waters, Dr. Kellogg records. Each factory ship has been accompanied by many auxilliary craft. There can be little doubt, the report states, that at the present rate of slaughter the whale stock is being diminshed faster than it can reproduce itself. None of the whales are prolific.

There remain, says the report, wide gaps in knowledge of whale biology, routines of reproduction, and ways of life. "Parturition as well as pairing of humpback and sperm whales and presumably blue and fin whales," Dr. Kellogg says, "takes place chiefly in tropical and subtropical waters. Following birth of the young and pairing, the calves of the baleen whales accompany their mothers to the Antarctic feeding grounds during the southern summer. Sexually active male sperm whales leave the females at the height of the pairing season and migrate to Antarctic waters during the southern summer, but later return to temperate latitudes to join the general migration towards the equator during the winter.

"Pairing is believed to be the usual mating behavior among baleen whales, but there exists considerable evidence that the sperm whale is polygamous. Gestation in the large whalebone whales requires a year or more and lactation at least six months. Two years or more normally elapse between pregnancies.

"Statistical studies of age groups of blue and fin whales have been undertaken to form a basis for estimates of current mortality and survival rates. The conclusion appears inescapable that stocks of fin whales, at least, are overfished at the present scale of whaling."

Smithsonian Institution Release

MIGHTY IS THE FORCE of motherhood! It transforms all things by its vital heat; it turns timidity into fierce courage, and dreadless defiance into tremulous submission. It turns thoughtlessness into foresight, and yet stills all anxiety into calm content; it makes selfishness become self-denial, and gives even to hard vanity the glance of admiring love.

—George Eliot

Our Revered Late Secretary-General Of The U. N. DAG HAMMARSKJOLD said:

"MAY I BE permitted to repeat here what I stated under very different circumstances and in different surroundings . . . 'It appears evident that no nation or group of nations can base its future on a claim of supremacy. It is in its own interest that the other groups have opportunities equal to those it has had itself. To contribute to this is an act of solidarity which is not only good for the whole but, in the long run, redounds to the advantage even of those who take action. It means that leadership is substituted for power—leadership both in giving other peoples their chances and in assisting them, without issuing commands, to find the best way to develop their spiritual and material resources.' "

"Some weeks ago I had an opportunity to explain to the press how this notion of moral support should be understood. I said that by moral support I mean such attitudes from the outside and from those who work with the governments which reflect an understanding of the problems facing these countries, a sympathetic understanding, not a feeling of false superiority, nor a feeling of sterile pessimism, nor a feeling of facile optimism. What is needed is realism and understanding, joined into something which really helps those leaders and those peoples."

"Whatever their size, the United Nations programs are not an adjunct of what is being done by others. Thye have a key function of their own to perform. In this respect the United Nations finds itself

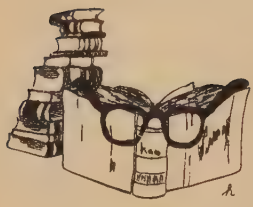
in a specific strategic position which unavoidably gives rise also to specific responsibilities. Our programs are a concrete manifestation of the will to honor the pledge to promote the economic and social advancement of all peoples which is embodied in the preamble of the United Nations Charter."

"In the end, the United Nations is likely to be judged not so much by the criterion of how successfully it has overcome this or that crisis as by the significance of its total contribution toward building the kind of world community in which such crises will no longer be inevitable."

"It has so often been said that the world of today is one which requires organized international cooperation on a basis of universality that one repeats it with hesitation. However, there are reasons to do so. It still seems sometimes to be forgotten that—whatever views may be held about the United Nations as an institution—the principle of organized international cooperation on a basis of universality which is at present reflected in this Organiation is one which has emerged from bitter experiences and should now be considered as firmly established."

"It can safely be said that international cooperation will become increasingly essential for the maintenance of peace, progress and international justice. It can also safely be said that if the United Nations firmly adheres to its principles and purposes, with flexibility and intelligent adjustment to needs as regards procedure, members engaged in this cooperation will increasingly turn to the Organization for assistance. *Therefore, they will find it increasingly necessary to maintain its strength as an instrument for the world community in their efforts to reduce those areas of major conflict where the Organization so far has been powerles, as well as in efforts to resolve problems, arising outside or on the margin of these areas, in a spirit reflecting the overriding common interest.*

"The end of all political effort must be the well-being of the individual in a life of safety and freedom.'"



Book Reviews

A LAUGHTER IN THE LONELY NIGHT. By Henry Viscardi. Jr. Published in July, 1961, by Paul S. Eriksson, Inc., New York.

The physically handicapped person in any society has had a rocky time of his life. He has been cursed, reviled, spat-upon. In olden times he was looked upon as a demonstration of God's displeasure. The picture is a little better now, but admittedly only a little! The handicapped people in our midst are still exploited, still under-employed, under-appreciated, under loved. They must fight bitterly for whatever small inch of progress that they make in industry, business, politics and society. They still present a vast reservoir of untapped resources, of unwanted energy, or unrequited love. Too often the handicapped person must present a bachelor's degree to qualify as a messenger; too often he must love and marry beneath his social and economic status, taking the best that he can get in this jungle of handsome men and beautiful women. The best prizes too often go to these handsome people with their glib talk and easy promises; the stumbling, stuttering genius is happy to scrape the crumbs from the banquet table at the wedding.

Henry Viscardi, Jr., was born without legs, yet by the time he was forty years of age, he had become personnel manager of Burlington Mills. Viscardi had a dream, a vision, a goal, having experienced the rejections and the rebuffs that fall to every physically imperfect person; this goal was to establish a factory where the employees would all be physically handicapped. This factory would not be a

subsidized sheltered-workshop with lax rules and elastic work production standards; Viscardi's factory would be a project which would compete on equal terms with factories doing similar work. The pay would be equal to the pay "outside," and the production standards as strict; the difference would lie in the fact that armless men would work here, that men on bed-boards would do intricate manual tasks, that over four hundred of society's rejects would find themselves doing meaningful and productive work where once they were left to stagnate and decay, crying into the dark of night.

The dream became a reality. Today "Abilities, Inc." has a large plant in Albertson, Long Island, where handicapped people turn out intricate wiring set-ups for electronic computing machines. The present book, a companion to Viscardi's "Give Us The Tools," is the story of fifteen of the workers in this factory that hope built. This is a magnificently optimistic book; these people have found themselves in the work that they have finally managed to secure at Abilities. The shame of it is that they *had* to wait for Hank Viscardi, Jr., and his inspired dream to save them from the bottomless oblivion into which their handicaps had plunged them.

Alex works here, the gutty little guy (minus arms and legs) who was my friend in high school; Alex is in the packaging department, trying on ideas for size, and licking problems.

Ray works here; Ray, whose hands were blown off in an Israeli minefield, plays the organ in the interdenominational chapel at Abilities, Inc.

Peter works here, Peter who had dystonia and has wildly disjointed movements that would make the average drunk look like a Baptist deacon by comparison. Peter is a specialist in electronic assembly.

It is true, as Hank Viscardi has said so simply and so eloquently that each of the people at Abilities, Inc. was able to find himself (to walk finally out of the jungle of neglect and scorn) through the medium of love, love in terms of appreciation, love in terms of con-

cern, love in terms of opportunity granted, love in terms of the realization of the brotherhood of all mankind.

There is but one Henry Viscardi, Jr. There is but one plant exclusively dedicated to the employment of the physically handicapped, and that is Abilities, Inc. I, for one, would not want a string of such factories across the country. I, for one, think that this would smack too much of the protective custody of the sheltered workshop, it would be too much of a ghetto existence for people who have every right to be a part of the general work force of our country. Surely handicapped people have proved that they can compete on an equal basis with the non-handicapped in terms of attendance, non-socialization and productivity. Surely the day must be past when people who are eager to work have to build their own factory in order to get that work!

Yet there is a lesson to be learned from this firm and from this book. The human spirit is magnificently unquenchable, the man who *will* not be defeated cannot be defeated. Tubby, the one-armed pianist, proved this. And Hank Viscardi, minus legs, proved it. And others prove it each and every day of the year. Given the opportunity to prove what he can do, the average handicapped person will come through the test with trumpets blaring and banners flaring on high. The folks in industry, in business, in services, learn new lessons slowly (it is part of the conservative outlook which says "don't take chances hiring a gimp,") but eventually the lessons will have to dawn on them; it pays to hire the handicapped. And when this wonderful day comes (when a young man with cerebral palsy and a master's degree doesn't have to beg for a corner newsstand) Hank Viscardi, Jr., and Howard Rusk and Eleanor Roosevelt and all of the wonderful people at Abilities, Inc. will have played major roles in the accomplishment of this minor miracle!

Burt Lanier Stafford, III
National Fraternal News

ESP AND PERSONALITY PATTERNS. By Gertrude R. Schmeidler and R. A. McConnell. Yale University Press, New Haven; 1958; cloth, 136 pages; $4.00.

In the introductory note to this interesting, though specialized, work, Gardner Murphy points out that progress in recent years in the experimental analysis of paranormal phenomena has established the existence of ESP, so that, as in this volume, investigators may begin to explore the psychological principles which underlie the capacity for extrasensory processes. As a major and significant contribution in this area of study, Dr. Schmeidler, a clinical psychologist at the City College of New York, gathered data in several large cycles of experimental work in the examination of the relation between attitude toward ESP and actual ability to demonstrate ESP in a card-guessing task. The statistical analysis, which is very carefully presented, is the major responsibility of the book's co-author, Dr. McConnell, a biophysicist at the University of Pittsburg.

Beginning with the basic hypothesis that "ESP arises in an unconscious, highly motivated state, free from conscious censorship," Dr. Schmeidler sought to develop valid testing methods to determine psychological attitudes which might influence paranormal success. Such standard tests as the Allport-Vernon Study of Values, the Rorschach test, and Rosenzweig's Picture-Frustration Study, were administered and the results compared with ESP scores. The authors concludes then: "If our ESP findings were to be summarized in a single sentence, it would state that differences in ESP scoring level were found in relation to certain independently measured psychological variables, and that in one case these ESP differences attained a high degree of statistical significance."

Caution is advised in accepting the results of these experiments (extending over nine years and involving more than 1300 subjects) as general truths, but the evidence indicates that at least in these instances, those subjects who accepted the possibility of ESP had higher average ESP scores than those who rejected the possibility. For those who wish to examine the statistics of all the experiments, the full data is given and an appendix discusses the statistical procedures used.

E. D.

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